Elementary Classics

HOMER
ODYSSEY I

J. BOND M.A.
AND
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HOMER'S ODYSSEY.

BOOK I.

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HOMER'S ODYSSEY.

BOOK I.

Edited for the Use of Schools.

BY

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PREFACE.

THE text of the present little edition is practically that of Dr. J. La Roche (Leipzig, 1867). The usual helps have been freely used, but above all the commentary of K. F. Ameis, 7th edition, revised by Dr. C. Hentze, with its invaluable critical appendix, and the Homeric Lexicon of Dr. G. Autenrieth (Leipzig, 3rd edition). The notes in square brackets are intended for more advanced students. The illustrations, taken from Dr. Keep's translation of Autenrieth's Lexicon (ed. 3, Macmillan & Co., 1882), have been inserted by the kind permission of Messrs. Macmillan.

References have been inserted to Goodwin's School Greek Grammar; Madvig's Greek Syntax; and Curtius' *Grundzüge der griechischen Etymologie* (ed. 5, revised by Dr. E. Windisch): the references in each case being by sections.

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INTRODUCTION.

The Story.

The wooden horse, packed with Greek soldiers, was taken within their walls by the god-deserted Trojans, the once 'sacred city' ravaged and burnt to grimy ashes, and back sailed the conquering Greeks,—each to his own home. But one of them, a chief famed for his sage head in the council, and for his red hand in the foray, Odysseus, was not straightway to return to the rocky home of Ithaka for which he sorely yearned. For two whole years every peril of sea and land alike had he faced together with his comrades. He had foiled Kirke's baleful charm and the Cyclops' cruel might, the Seiren's deadly guile, and the clashing sea monsters,—had foiled them by unwearied patience and resourceful craft. But the ill-starred hero had moved mighty Poseidon's wrath, and that God kept him far from his home in a wooded isle, where Kalypso, a goddess fair, kept him, full loth though he was, longing for him to be her spouse.

Odysseus.

Here the action of the poem begins, and the First Book is chiefly occupied with a description of the means proposed by Athené in council of the gods, to

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bring the hero home, and with a picture of the state of his home in Ithaka.

The Poet.

In ancient times every one believed in a single Homer, the author of both Iliad and Odyssey; with the exception of some few, who from differences in grammatical forms and from inconsistencies in facts, religion, and manners, looked upon the Odyssey as the work of a separate and later writer. These gained the name of the χωρίζοντες ('separators'). Hellanikus and Xenōn brought this idea prominently forward, but the greatest critic of antiquity,—Aristarchus of Alexandria (fl. B.C. 156)—did not accept it.

The Chōrizontes.

Aristarchus.

In modern times F. A. Wolf in his *Prolegomena* asserted that the Homeric poems were but a collection of ballads strung together into two more or less connected wholes. The question cannot now be settled, but the Odyssey may be considered as mainly one poem, the Iliad rather a series of war-songs. But, be this as it may, the name Homer is a proper name, and all attempts to explain it away either as meaning 'patcher' or 'hostage' may be rejected as untrue.

Wolf's Prolegomena, A.D. 1795.

Unity of the Odyssey.

Date.

The Iliad was probably written about B.C. 850, the Odyssey about a century later: though different dates have been fixed upon by different critics, varying from B.C. 1100-500.

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Mr. Gladstone says, tersely and well (Homer Primer, p. 141), "The qualities that mark Greek letters in general are pre-eminently found in Homer: such as force, purpose, measure, fitness, directness, clearness, and completeness. To these he adds a richness and variety, a comprehensive universality, which is given only to the highest genius. The force, which marks a full and healthy development in mind and body, is in Homer, as in the Greeks generally, not thrown idly about, but addressed to an aim. The thought is in strict proportion to the subject, and the language is fitted exactly to the thought. It goes to its end by the straightest road. The clearness of Homer is unrivalled in literature. The passages in which his meaning is open to the smallest shade of doubt, either as to thought or language, might perhaps be counted on the fingers. Such a clearness could hardly survive the advent of philosophy. It was the privilege of the childhood of the race, a true though an Herculean childhood. Lastly:—the assertion may create greater surprise in some, but it is true, that Homer's forms of expression are in a very high degree complete, as a statue shaped and polished to the finger-nail was, in the Roman proverb, complete; not merely in their main outlines, but in refined and subtle detail. The whole of these eminently Greek qualities may be summed up in one phrase—poetic truth."

The Genius of Homer.

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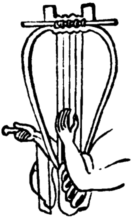
κρήδεμνον.



φόρμιγξ.

κλισμός.

κίθαρις.

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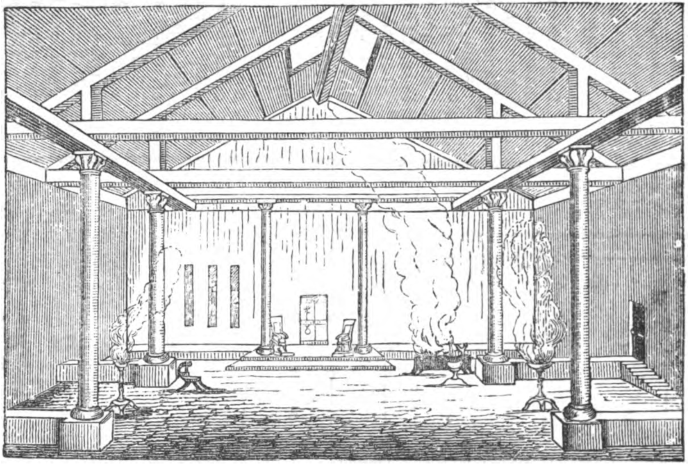

μέγαρον.

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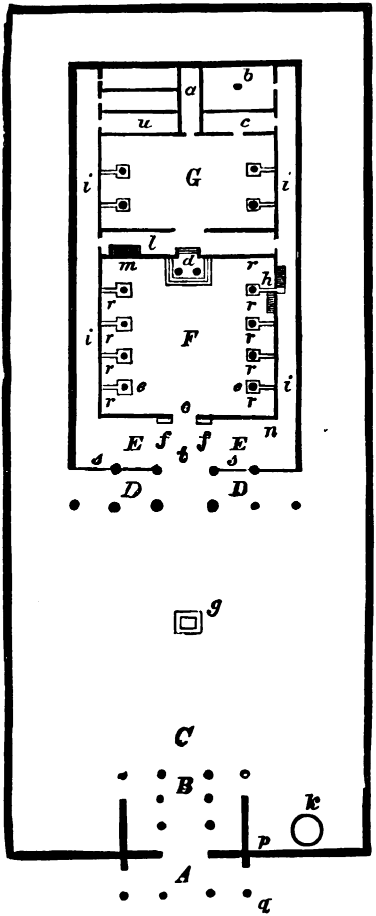

A	*πρόθυρον.*
B	*αὐλῆς αἴθουσα*, δ 678, π 342.
C	*αὐλή*, δ 625.
D	*αἴθουσα.*
E E	*πρόδομος*, ο 5, υ 1.
F	*μέγαρον.*
G	Women's apartment; overhead the *ὑπερῷιον.*
a	Treasure-chamber.
b	Chamber of Odysseus and Penelope.
c	Chamber of Eurykleia, β 348.
d	Seats of the king and queen.
e e	Post of Odysseus as beggar.
f f	*ξεστοὶ λίθοι.*
g	*Ζεὺς ἑρκεῖος.*
h	*ὀρσοθύρη.*
i	*λαύρη.*
k	*θόλος.*
l	*κλῖμαξ.*
m	*ῥῶγες.*
n	*στόμα λαύρης*, } χ 137.
o	*αὐλῆς καλὰ θύρετρα*, } χ 137.
p	cf. χ 459 sq.
q	ρ 297.
r	*καλαὶ μεσόδμαι*, τ 37, υ 354.
s s	Wicket barriers.
t	*πρόθυρον*, σ 10, 33, 102.
u	Sleeping-apartment of Odysseus, ψ 190.

House of Odysseus.
(After L. Gerlach.)

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HOMERIC FORMS.

1. Homer's dialect is for the most part *Old-Ionic*, with a large admixture of other dialects, especially *Æolic.* It bears a strong resemblance to that of Herodotus.

SUBSTANTIVES.

2. A-Declension.

(*a*) Masc. nom. *ης* is shortened into **α**, as *νεφεληγερέτα*, 63.

(*b*) Fem. throughout sing. has **-η**, as *αἴης*, 41; *Τροίῃ*, 62; *Ὠγυγίην*, 85; *ὑγρήν*, 97.

(*c*) Masc. gen. sing. ends in **-αο**, as *Ἀτρεΐδαο*, 35, 40.

(*d*) Gen. pl. ends in **-άων**, as *θεάων*, 14; *παρειάων*, 344.

(*e*) Dat. pl. ends in **-ῃς**, as *πνοίῃς*, 98; or **-ῃσι(ν)**, as *ἀτασθαλίῃσιν.*

(*f*) Acc. pl. ends in **-άας**, as *νηπιάας*, from *νηπίη*, 297; cf. *μνάασθαι*, 12.

3. O-Declension.

(*a*) Gen. sing. ends in **-οιο**, as *Ἠελίοιο*, 8; *Αἰγίσθοιο*, 29, 42.

(*b*) Dat. pl. ends in **-οισι(ν)**, as *τοῖσιν*, 9; *φίλοισι*, 19.

(*c*) Words are rarely contracted, as *νόον*, 3; *νόος*, 347; *ὀστέα*, 161.

4. Third Declension.

(*a*) Contraction is rare, as *ἄστεα*, 3; *ἔπεα*, 31; *τέγεος*, 333.

(*b*) Nouns in *-ις* retain the **-ι**, as *πόσιος*, 150; but *πόληος* = *πόλεως*, 185.

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(*c*) Nouns in -*εύς* before vowels take η, as *βασιλῆα*, 386; *τοκῆες*, 170; *Ὀδυσ(σ)εύς*, acc. *ῆα*, 74; g. -*ῆος*, 87; d. -*ῆι*, 21.

(*d*) Dat. pl. often doubles and contracts, as *σπέσσι*, 15, 73; *Κυκλώπεσσι*, 71; *μακάρεσσι*, 82; *ποσσίν*, 96; *λέχεσσι*, 440; *λεχέεσσι*, 366.

(*e*) *νηῦς*, 185; acc. *νῆα*, 280; g. *νηός*, 171; d. *νηί*, 182; d. pl *νηυσίν*, 211.

(*f*) *γρηῦς*; d. *γρηί*, 191.

(*g*) *ἀνήρ*, a. *ἄνδρα*, 1; g. *ἀνέρος*, 161; d. *ἀνέρι*, 292; pl. *ἀνέρες*, 176.

(*h*) Short syllables are lengthened, as *δοῦρε*, 256; *γούνασι*, 267.

5. Adjectives

are affected as substantives of the declensions to which they severally belong: thus—

(*a*) *σφετέρῃσιν* = *σφετέραις*, 7; *σφῇσιν* = *σφαῖς*, 34; *εὐρείῃ* = *εὐρείᾳ*, 62; *ποίης*, 406.

(*b*) *θείοιο*, 65, 126; *χάλκεον*, 104, 121.

(*c*) *περικαλλέα*, 253; *περικαλλέος*, 425.

(*d*) *πολλόν*, 253, formed as from *πολλός*, *ή*, *όν*.

6. Pronouns.

(*a*) *ἐγώ* is also written (*metri causa*) *ἐγών*, 88; in pl. we find *ἐμέων* (dissyll.), 33; *ἄμμι*, 123.

(*b*) *τοί* = *σοί*, 67.

(*c*) *ὅττεο* = *ὅτου*, 124; *ὅττι* = *ὅ τι*, 158, 316; *τευ* = *τινος*, 217.

7. Verbs.

(*a*) The augment can be omitted at will, as *πλάγχθη*, 2; *ἴδεν*, 3; *πάθεν*, 4; *ὄλοντο*, 7; *ἔσαν*, 12; *γῆμε*, 36; *ἕλε*, 121.

8. Indicative Mood.

(*a*) **Present**, -*άω* appears as -*όω*, so *ἐρυκανόωσιν* = *ἐρυκανάουσιν*, 199; *ἀσχαλόωσι*, 304; *ὁρόω*, 301. Other forms are *παρτιθεῖ*, 192; *δοκέουσι*, 227; *ἔσσι* (from *εἰμί*), 297.

(*b*) **Imperfect**, of *εἰμί*, *sum*; *ἦεν*, 18, 131, 233; *ἔσαν*, 12, 126; of *δατέομαι*, *δατεῦντο*, 112; of *τίθημι*, *τίθει*, 142; of *εἶμι*, *ἴσαν*, 176.

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(*c*) **Future** (act. and mid.), of εἰμί, ἔσσεται, 40, 204; of ἀρτύνω, ἀρτυνέουσι, 277; of βοάω, βώσομαι, 378. The 2nd pers. s. is usually -σεαι, so φιλήσεαι, 123; μυθήσεαι, 124; νεμεσήσεαι, 158; ἀπώσεαι, 270.

(*d*) **Aorist** (1) *active*, of βαίνω, βῆ, 102; of ἵστημι, στῆ, 103, 333; εἴσιδον, 118; προσέειπε, 178; κατήλυθον, 182; ἔκτα, 300; ἐπέρυσσε, 441, 442.
(2) *middle*, ὠδύσαο = ὠδύσω, 62; θέτο, 132, 138; ἀφίκεο, 171; κατεβήσετο, 330, as ληίσσατο, 398; ἔμικτο, 433.
(3) *passive*, as νεμεσσήθη (of νεμεσάω), 119.

(*e*) **Perfect** *passive*, δεδαίαται = δέδαινται, 23; *active*, οἶδας, 337.

(*f*) **Pluperfect** *active*, as βεβήκει, 360; *passive* δέδμητο, 426.

(*g*) **Present Middle**, as αἰτιόωνται, 32.

(*h*) **Imperfect Middle**, as εὐχετόωντο, 172.

(*i*) **Iterative**, as φιλέεσκε, 264, 435.

9. **Imperative Mood.**

of εἰμί, ἔσσο, 302; of ἄνωγα, ἄνωχθι, 274, 281, 284; of ξυνίημι (as ξυνιέω) ξυνίει, 271; (*mid.*) ἐμπάζεο, 271, 305; ἀποπαύεο, 340; φράζω forms a reduplicated aor., whence πέφραδε, 273.

10. **Subjunctive Mood.**

(*Active*) ἔλθῃσι, 77; ὀτρύνομεν, 85; θείω (2 aor. of τίθημι), 89; ἔχῃσιν (= ἔχῃ), 95, 204; -ῃσι = ῃ, 192, 349, 396; φῇσι(ν) = φῇ, 168; δῷσι = δῷ, 379; (*mid.*) ἱμείρεται (= -ηται), 41; εἴρηαι (= εἴρῃ), 188; πίθηαι (= πίθῃ), 279; -έηται, 416; -ώμεσθα, 372.

11. **Optative Mood.**

-οίατο (-οίατ', -οίαθ') = οιντο, 157, 163, 164, 266.

12. **Infinitive.**

-έμεν = -ειν, ἐριδαινέμεν, 79; ἀκουέμεν, 370; ἀπειπέμεν, 91; βασιλευέμεν, 392; -μεναι = ναι, ἐφεστάμεν = ἐφεστάναι, 120; ἀναβήμεναι = ἀναβῆναι, 210; γνώμεναι = γνῶναι, 411; so δόμεναι = δοῦναι, 317; ἔμεναι (385); ἔμμεναι = εἶναι, 33, 172, 215, 217, 233, 377. Other forms are ἴμεν = ἰέναι, 441; μνάασθαι = μνᾶσθαι, 39; ἔρχεσθ' = ἔρχεσθαι, 190; and the uncontracted νέεσθαι, 17; θανέειν, 59; τελέεσθαι, 201.

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13. Participle.

(*Pres. act.*) *-οων=-αων*, 25, 229, 234, 404; *παρεόντων*, 140; *ἐών*, 202; *ἐόντ-*, 22, 257, 263, 265, 289, 378, 431, 435; *ἀκουόντεσσι*, 352; *κακκείοντες* (desiderative), 424.

(*Aorist*) *περιπλομένων*, 16; *δυσομένου*, 24; *πασσάμενος*, 124; *τεταρπόμενος* (redupl.), 310.

(*Perf.*) *τετιημένος*, 114; *τεθνηῶτος*, 289; *ἰδυῖα* (=*εἰδυῖα*, which is not a Homeric form), 428.

14. Suffixes.

(*a*) **-θεν**=*from*, as *ὑπερωιόθεν*, 328.

(*b*) **-δε**=*to*, *οἰκόνδε*, 17, 83, 163, 189, 360, 372.

(*c*) **-φι**=*by*, *βίηφι* (*by force*), 403.

15. Tmesis

(Separation of the component parts of verbs) is frequent, 8, 65, 138, 150, 190, 291, 381, 422, etc.

16. Letters Doubled,

to help the metre, are frequent: (1) *consonants*, *ἐρρύσατο*, 6; *ἔσσεται*, 40; Κυκλώπεσσι, 71; *ὅττεο*, 124; *ἐτάνυσσε*, 138 [possibly the older form of aorist]; *ὅττι*, 158; (2) *vowels*, *ὅου*, 70, cf. *εἰν*=*ἐν*, 162.

17. Letters removed,

for the same reason, *ὅτις*=*ὅστις*, 47; **τίπτε**=*τί ποτε*, 225. So we find Ὀδυσσεύς ten times with *-σσ-*, nine times with *-σ-*.

SYNTAX.

18. ὁ, ἡ, τό is

(*a*) **Demonstrative,** *αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ*, 9; *τῶν*, '*of these* things, 10; *ἐκ τοῦ*=*ex illo tempore*, 74.

(*b*) **Personal,** *ὁ*, 9; *τὸν δέ*, 'but *him*.'

(*c*) **Relative,** *τῷ*, 'in *which*,' 17; *τοί*, *who*, 23; (strengthened by *τις*) *ὅτις*, 47; cf. 67, 97, 100, etc.

(*d*) **Appositive,** *i.e.*, in apposition with a substantive, often approaching Attic usage, *ἡ δ' ἕσπετο* Παλλὰς Ἀθήνη, 'and *she*, viz. *Pallas Athene*, followed.'

(*e*) Cf. **ὃς** *γάρ*, '*for he*,' 286.

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THE MOODS.

19. The Conjunctive (Subjunctive).

(*a*) **Hortative,** περιφραζώμεθα, 76; ὀτρύνομεν, 85; so 369, 372.

(*b*) **Indefinite,** ὅπως ἐθέλῃσιν, 'as he may wish,' 349; cf. 101, 352, 416.

(*c*) **With ἄν** (κε), (which of its nature is indefinite), 41, 158, 316, 396.

(*d*) **With ἵνα,** 95, 302, 373; **ὅπως,** 77; **ὅππως κε,** 296; **ὥς κε,** 205; **ὄφρα,** 86, 89, 174, 311.

(*e*) With **εἴπερ,** 168, 188, 204.

(*f*) With **εἴ κε,** 279, 287, 379, 389.

(*g*) With **ἐάν (ἤν),** 94, 282.

20. The Optative

(*a*) expresses a **wish,** 47, 265, 387, 402, 403; with εἰ, 163; with εἰ γάρ, 256.

(*b*) **Potential,** with κε (ἄν), 164, 228, 236, 254, 266, 380, 388.

(*c*) **Dubitative,** 65.

(*d*) **Final,** with **μή,** 134; **ἵνα,** 135; **ἵνα μή,** 157.

(*e*) **Indefinite,** 47, 229.

(*f*) With **εἰ,** 116, 117.

21. The Infinitive

(*a*) Of **aim,** 138, 262.

(*b*) = **Imperative,** 294.

(*c*) After certain verbs, λιλαίομαι, 15; **εἶπον = 'warned,'** 39; φθονέω, 347; μένω, 422.

(*d*) With πάρος, 21; πρίν, 210.

(*e*) βῆ ῥ' ἴμεν, 441.

22. ἌΝ, or KE(N)

are in Homer nearly (but not quite) identical in meaning and usage. Both are used much more freely than **ἄν** in Attic; they are found with

(*a*) **Fut. ind.,** 268, 270.

(*b*) **Conjunctive,** 396.

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(*c*) **Optative**, 95, 236, 266, 288, 388.
(*d*) **Aor. ind.** (= '*would have*'), 239, 240.
(*e*) **Relatives** (= '*ever*'), 158, 316.
(*f*) **Conjunctions** (= '*ever*'), 41; for εἰ (αἴ) κε, see 19 *f.*; ὥς κε, 87.

23. **Parataxis.**

A simple style often prefers to put two sentences side by side, as if of equal value, which later writers would subordinate the one to the other, so δέ '*for*,' 71; also at 119, 168, 433. Connected with this usage is οἵ = '*in that they*,' 8; ἐλθὲ καὶ εἴρεο, 284. Originally also the relative was a demonstrative, so 23 would run, '*The Aethiopians—these are sundered in twain.*'

24. **Tenses. The Aorist.**

Greek is often content to throw into past time indefinite what we more precisely express by various past tenses; so we find the aorist is equivalent to the **pluperfect**, 17, 108, 300; and so always with ἐπεί, 2, 237, 244, 342, 396; cf. 30, 62, 243.

25. **Epexegesis,**

i.e., an appended explanation, to define more clearly a general statement. In Homer, especially, such explanation is introduced frequently by the particle τε, which loses its usual copulative force. Thus 50, νήσῳ ἐν ἀμφιρύτῃ ὅθι τ' ὀμφαλός ἐστι θαλάσσης. Of the same or similar nature is the τε in ὅστε, ὥστε, οἷός τε: *e.g.*, in 101, τοῖσίν τε κοτέσσεται = 'those, viz., with whom she may be angry'; cf. 50 *n*. The use of ἄλλος may be thus explained, 132.

26. **Asyndeton,**

i.e., omission of connecting particles, 51. This usually is meant to produce rapidity or vigour in narrative.

27. **The DIGAMMA.**

So called from its shape Ϝ (*i.e.* ΓΓ), was an old letter at the beginning or in the middle of a word, already dying out

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when the Odyssey was written; so much so, that its very existence was discovered only in modern times. In pronunciation it was like a *v* or *w*. Many cases of apparent hiatus are to be explained by its existence. Some of the most notable instances of its occurrence are the following:—

ἄναξ.
γοῦνα=γονϝα (by transposition γοϝνα).
δήν, *i.e.* δϝην, cf. *diu.*
δέος, *i.e.* δϝέος.
δηρόν, *i.e.* δϝηρὸν (203).
διαρϝαίω (249).
ἐείκοσι, *i.e.* ἐϝίκοσι.
εἶδον, ἰδεῖν, cf. *video.*
εἶπον (cf. *voco*).
ἕκαστος.
ἕλιξ.
ἔργον.
οἶδα.
οἶκος (cf. *vīcus*).
οἶνος (cf. *vīnum*).
ὄϊς (cf. *ovis*).

28. In many words an initial σ (*s*) has been dropped, among these are—

ἅλλομαι, cf. *salio.*
ἅλς, cf. *sal.*
ἅμα, cf. *simul.*
ἔχω.
ὅς, ἥ, ὅν=*suus.*

29. **METRE.**

The Homeric Hexameter consists of *six* feet, of which the first four may be either dactyls (— ⏑ ⏑) or spondees (– –), the fifth is nearly always a dactyl, and the sixth always a spondee or trochee. The *Caesura* is a cutting of a foot into two parts by its consisting of two words, and must come in the third or fourth foot, and may come in any foot; *e.g.*,

πλάγχ-θη | ἐπ-εὶ | Τροί-ης | ἱερ-ὸν | πτολί-εθρον | ἔ-περσε.

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30. The most peculiar points of the metre of Homer are—

(1) He shortens a diphthong or long vowel before another vowel: so *μοι* is shortened in verse 1, *η* of *πλάγχθη* in 2.

(2) He lengthens short vowels: (*a*) especially in the first syllable of a foot, and in many-syllabled words which could not else get into the verse, so *'ᾱθάνατος 'ᾱπονέεσθαι*: (*b*) before single consonants, cf. 40, *'Ορέσταο̄*; 56, *δέ*: (*c*) before double consonants at the beginning of the next word, cf. 39, 91.

(3) He freely uses the same syllable either long or short: so *'Οδυσσεύς* and *'Οδυσεύς*, *ἔμμεναι* and *ἔμεναι*, and the like, are found side by side. See § 16.

(On the extraordinary elasticity which this gives to his verse, see Gladstone's Homeric Primer, p. 143).

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HOMER'S ODYSSEY.

BOOK I.

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ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α'.

Invocation of the Muse, and general outline of the plot.

ἌΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
ἀλλ' οὐδ' ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
ἤσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

All the Achaeans save Odysseus were at home, he in Ogygia and persecuted by Poseidaon.

ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,

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νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι.
ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἶκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἅπαντες
νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινεν
ἀντιθέῳ Ὀδυσῆϊ πάρος ἣν γαῖαν ἱκέσθαι.

Council of the immortals, Poseidaon absent.

ἀλλ' ὃ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας—
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἳ μὲν δυσομένου Ὑπερίονος, οἳ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.
ἔνθ' ὅγ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἁθρόοι ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης.
τοῦ ὅγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

"ὢ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ
σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο
γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,

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εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, ἐΰσκοπον ἀργεϊφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης.
ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

Athene pleads on behalf of Odysseus.

τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ·
ὣς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι.
ἀλλά μοι ἀμφ' Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ,
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης,
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
μακράς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισι
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,
ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ἧς γαίης, θανέειν ἱμείρεται. Οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. Οὔ νύ τ' Ὀδυσσεὺς

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Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο Ζεῦ;"

Zeus explains why Poseidaon is wroth with Odysseus, and proposes to bring him home.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, πέρι δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔτι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.
ἀλλ' ἄγεθ' ἡμεῖς οἵδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι·. Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος."

Athene proposes (1) *to send Hermes to bid Kalypso speed Odysseus on his way,* (2) *to stir up Telemachus his son.*

τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

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νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε,
Ἑρμείαν μὲν ἔπειτα διάκτορον, ἀργεϊφόντην,
νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα
νύμφῃ ἐϋπλοκάμῳ εἴπῃ νημερτέα βουλὴν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
αὐτὰρ ἐγὼν Ἰθακήνδε ἐλεύσομαι ὄφρα οἱ υἱὸν
μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς
πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ
μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς.
πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
νόστον πευσόμενον πατρὸς φίλου, ἤν που ἀκούσῃ,
ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν."

She visits Ithaka in the guise of Mentes: preparations for the feast.

ὣς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
[ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ
βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.]
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,
οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ.
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα

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πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
νίζον καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντο.

Telemachus welcomes her.

τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής·
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἔγγυθι δὲ στὰς
χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅττεό σε χρή."
ὣς εἰπὼν ἡγεῖθ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη.
οἱ δ' ὅτε δή ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐϋξόου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά·
αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.

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πάροιθεν. ὃ δὲ φρεσὶν ᾗσι νοήσας
θυμόν· ὀΐσατο γὰρ θεὸν εἶναι.
ῆρας ἐπῴχετο ἰσόθεος φώς.

g to them the sad return of the Achaeans.
lope comes down to listen.

ἄειδε περικλυτὸς, οἱ δὲ σιωπῇ
ὁ δ' Ἀχαιῶν νόστον ἄειδεν
λης ἐπετείλατο Παλλὰς Ἀθήνη.
φρεσὶ σύνθετο θέσπιν ἀοιδὴν
ρίφρων Πηνελόπεια·
κατεβήσετο οἷο δόμοιο,
καὶ ἀμφίπολοι δύ' ἕποντο.
νας ἀφίκετο δῖα γυναικῶν,
μὸν τέγεος πύκα ποιητοῖο,
μένη λιπαρὰ κρήδεμνα·
κεδνὴ ἑκάτερθε παρέστη·
προσηύδα θεῖον ἀοιδόν·

choose some less sad subject.

γὰρ ἄλλα βροτῶν θελκτήρια

τε, τά τε κλείουσιν ἀοιδοί·
παρήμενος, οἱ δὲ σιωπῇ
της δ' ἀποπαύε' ἀοιδῆς
ἐνὶ στήθεσσι φίλον κῆρ
τα καθίκετο πένθος ἄλαστον.
θέω μεμνημένη αἰεὶ

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ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
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οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
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ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἔγγυθι δὲ στὰς
χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
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καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.

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πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών,
ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
[εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων.

The suitors dine.

ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,
[κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ' ἔθηκε
Φημίῳ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ.
ἤτοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν·
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

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Telemachus tells Mentes (Athene) of the evil behaviour of the suitors, and asks his business.

"ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν
ἀνέρος, οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ
κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει.
εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων
φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀΐομαι ἐνθάδ' ἱκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἠὲ νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι
ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων."

Athene answers, 'I am Mentes, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

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Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι 180
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηῒ κατήλυθον ἠδ' ἑτάροισι,
πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἴθωνα σίδηρον.
νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185
ἐν λιμένι Ῥείθρῳ, ὑπὸ Νηΐῳ ὑλήεντι.
ξεῖνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
γρηῒ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε 191
παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
ἑρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.
νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλά νυ τόνγε θεοὶ βλάπτουσι κελεύθου.
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντῳ,
νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 200
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀΐω,
οὔ τοι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·
φράσσεται ὥς κε νέηται, ἐπεὶ πολυμηχανός ἐστιν.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

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εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἰς Ὀδυσῆος.
αἰνῶς γὰρ κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,
πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσίν·
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἔμ' ἐκεῖνος."

Telemachus: 'O that I were the son of some happy man.'

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
μήτηρ μέν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
οὐκ οἶδ'· οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.
ὡς δὴ ἐγώ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμεν·
νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις."

Mentes (Athene): 'What means this costly banquet?'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς δαίς, τίς δαὶ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;
εἰλαπίνη ἠὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
αἴσχεα πόλλ' ὁρόων, ὅστις πινυτός γε μετέλθοι."

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Telemachus, 'Once this house bid fair to be wealthy and glorious, but my mother's suitors devour our substance.'

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ξεῖν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς,
μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἳ κεῖνον μὲν ἄϊστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο·
οἴχετ' ἄϊστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
καλλιπεν· οὐδ' ἔτι κεῖνον ὀδυρόμενος στεναχίζω
οἶον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον·
ἣ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαραίσουσι καὶ αὐτόν."

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Mentes (Athene) is angry: 'O that Odysseus were here in his might! On the morrow dismiss the suitors and go to Nestor and Menelaus, if, perchance, thou mayest hear of thy father. If need be, slay the suitors and so win the glory of Orestes.'

τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
"ὢ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτα νόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
ᾤχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὄφρά οἱ εἴη
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ
δῶκεν, ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἤ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκὶ,
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
ὅππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο.
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι·

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μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
ἂψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἳ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
[πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.]
σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·
νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη,
ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς τοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσῃς
ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
ἦ οὐκ ἀΐεις οἷον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;

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καὶ σὺ, φίλος—μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε—
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἠδ' ἑτάρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων."

Telemachus, 'Sir, thy advice is good; rest here awhile and take a present with thee.'

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδὶ, καὶ οὔποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίῃς, χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλὸν, ὅ τοι κειμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι."

Athene refuses to stay and vanishes. Telemachus goes to the suitors.

τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο,
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὖτις ἀνερχομένῳ δόμεναι οἶκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἑλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὣς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς

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μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· ὀΐσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπῴχετο ἰσόθεος φώς.

Phemius is singing to them the sad return of the Achaeans. Penelope comes down to listen.

τοῖσι δ' ἀοιδὸς ἄειδε περικλυτός, οἱ δὲ σιωπῇ
εἵατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδεν
λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

She begs him to choose some less sad subject.

"Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς
λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

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[ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον
Ἄργος]."

Telemachus bids her not to interfere with the bard.

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"μῆτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ
αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
[ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ
οἴκῳ]."

Penelope retires.

ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκει·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

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Telemachus announces an assembly for the morrow, upbraiding the suitors for their conduct.

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων.
"μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τό γε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ', οἷος ὅδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδήν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
[ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὑμῖν δοκέει τόδε λωΐτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε]."
ὣς ἔφαθ', οἳ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

Antinous retorts and is again answered by Telemachus.

τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, ὅ τοι γενεῇ πατρώϊόν ἐστι."

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τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"'Αντίνο', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.
ἦ φῂς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
ἀλλ' ἦ τοι βασιλῆες 'Αχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ 'Ιθάκῃ, νέοι ἠδὲ παλαιοί,
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος 'Οδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμώων, οὕς μοι λῄσσατο δῖος 'Οδυσσεύς."

Eurymachus asks about the guest just gone.

τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
"Τηλέμαχ', ἤτοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ 'Ιθάκῃ βασιλεύσει 'Αχαιῶν,
κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
μὴ γὰρ ὅ γ' ἔλθοι ἀνὴρ ὅς τίς σ' ἀέκοντα βίηφι
κτήματ' ἀπορραίσει, 'Ιθάκης ἔτι ναιετοώσης.
ἀλλ' ἐθέλω σε φέριστε περὶ ξείνοιο ἐρέσθαι,
ὁππόθεν οὗτος ἀνήρ, ποίης δ' ἐξ εὔχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκει."

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τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὔτ' οὖν ἀγγελίῃς ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἥν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξεῖνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστίν,
Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."
ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.

The suitors dance and sing until morning.

οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν·
δὴ τότε κακκείοντες ἔβαν οἶκόνδε ἕκαστος.

Telemachus goes to bed and thinks over the advice of Athene.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο,
τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσι,
πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,
ἶσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·

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ἥ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καί ἑ μάλιστα
δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.
ὤϊξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν,
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ
ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

NOTES.

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NOTES.

[*The references denoted thus* § *are to the remarks on Homeric Grammar in the Introduction.* A, B, Γ, *&c., denote books of the* Iliad; *α, β, γ, &c., those of the* Odyssey.]

1 *ff.* This beginning is especially praised by Horace, *Art of Poetry*, 136 *f.* '"Of Priam's fate and far-famed war I sing." What will this braggart produce worthy of such a boast? Mountains are in labour, to the birth will come an absurd mouse. Far more truly acted he who makes no ill-timed effort: "Sing to me, Muse, the hero who after the days of captured Troy visited the towns of many, saw their customs."' It is worth while to compare the opening of the *Iliad*, 'Sing, goddess, the wrath of Achilles, son of Peleus, deadly (which brought to the Achaeans countless woes and sent forth to Hades many valiant souls of heroes, and gave themselves a prey to all dogs and birds—and the counsel of Zeus was working its accomplishment), from that very time when first parted and quarrelled those twain, Atreides, king of men, and glorious Achilles.' The beginnings of other great epics, for instance, the *Aeneid* and *Paradise Lost*, may also be compared, both being ultimately derived from Homer.

1. **ἄνδρα**, '*the* man,' there being as yet no definite article: § 18.

πολύτροπον, 'of many a shift,' 'resourceful,' thus giving (in Homer's manner) the keynote of Odysseus' character; his most usual epithet is *πολύμητις*.

[Eustathius explains 'well-versed' (which is too like *πολλῶν δ' ἔγνω*); others 'much travelled,' which is not so good.]

2. **πλάγχθη**, § 2. **Τροίης**, definitive gen. **ἱερόν** ought perhaps

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to be translated 'strong' rather than 'sacred': so ἱερὸν τέλος, 'a splendid band' K. 56; ἱερῷ διφρῷ (ἤτοι μεγαλῷ schol.) P. 464. ἱερὸν κῦμα Eur. *Hipp.* 1206. [See Curtius, esp. 401.] The πτολίεθρον would however be full of shrines.

πτολίεθρον, a diminutive in form, not in meaning.

ἔπερσε, in our idiom, pluperfect. Odysseus took a prominent part in the manoeuvre of the wooden horse by means of which Troy was taken.

3. **νόον**, translated by Horace (see above) *mores*. Cf. Tennyson, *Ulysses*—

> 'Much have I seen and known; cities of men
> And manners, climates, councils, governments.'

[Zenodotus (fl. B.C. 200) read νόμον, which is weak and found in no ms.]

4. **ὅ γε** is used by Homer to avoid the repetition of a previous subject, as *ille*, Verg. *Aen.* 1. 3. Nägelsbach '(γε apud Homerum) ponitur in sententiis *causam* rei cuiuspiam continentibus.'

ὅν = Fόν, which accounts for the non-elision of the final α of ἄλγεα, and for the lengthening of ἀρνύμενōς Fήν v. 5.

5. **ἀρνύμενος**, 'striving to win.' ἄρνυμαι stands to αἴρω as *capto* to *capio*.

ψυχήν. The Homeric ψυχή was a substance which went to make a man during life, and after death became a shadowy, intangible thing, which at A. 4 is contrasted with the man himself.

νόστον ἑταίρων. The intense longing for home is a key-note of the poem, cf., *e.g.*, vv. 13, 55 *ff.*

6. **οὐδ' ὧς**, 'not even thus,' '*ne sic quidem*,' referring back to ἀρνύμενος, and further explained by ἱέμενός περ.

ἐρρύσατο. The ρ may be doubled at will, see § 16.

7. **αὐτῶν σφετέρῃσιν** = '*suis ipsorum*,' O. 39, νωΐτερον λέχος αὐτῶν. Elsewhere, in the phrase, αὐτοί is found not αὐτῶν, [So here one codex, Vindobonensis 56.]

-ῃσιν, § 2*e*. **ὄλοντο**, § 7*a*.

8. **νήπιοι**, 'fools!' an exclamation. For the derivation νη-, ἔπος, cf. νημερτής, νήποινος, νώνυμνος.

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οἵ, 'in that they'; we should have in Attic *οἵ τινες*.

κατα- ἤσθιον to be joined. This separating of the component parts of a word from each other is called *tmesis* (='cutting'), and is very frequent in Homer in the case of a verb compounded with a preposition.

Ὑπερίων, 'son of the most high,' a bye-name of the sun. [Other less satisfactory explanations have been given: (1) = *ὁ ὑπὲρ ἰών* (from *εἶμι*) 'he who goes on high,' but this would require *ῑ*. (2) A contraction from *Ὑπεριονίων*, = 'Son of Hyperion,' with which cf. *Δευκαλίδης* = *Δευκαλιονίδης*. (3) Assumption of a proper name *Ὕπερος*, from which both *Ὑπερίων* and *Ὑπεριονίδης* are formed.]

9. **ὃ**, § 18*b*.

τοῖσιν, 'from them,' dat. incommodi, Goodwin, § 184. 3. Verbs of depriving usually govern a double acc.; so A. 275. *μηδὲ σὺ τόνδ' ἀγαθός περ ἐών, ἀποαίρεο κούρην*. Goodwin, § 164.

10. 'Of these things, from whatever source thou wilt, declare even unto us.' **τῶν** (§ 18*a*) governed by *εἰπέ*, so *εἰπὲ πατρός*, λ. 174. [**ἁμόθεν** may also mean 'from whatever point of the story.'] *ἁμός* is the Doric for *τις*, cf. *οὐδ-αμῶς*.

εἰπὲ καὶ ἡμῖν, *i.e.*, as thou knowest it thyself; 'us' indicates both the bard and his hearers. The Muses knew everything, B. 485. *ὑμεῖς γὰρ θεαί ἐστε πάρεστέ τε ἴστε τε πάντα*.

[Some critics condemn the verse on the grounds (1) that *Διὸς Ϝειπέ* violates the digamma, (2) that a repetition of the invocation is feeble. Nauck for *γε* would read *τι*, which would give *τῶν* a more definite government.]

11. All the chieftains, Greeks and Trojans alike, have returned home, even Menelaos who returned last of the Achaeans in the eighth year after the taking of Troy. Now two years later still Odysseus is yet with Kalypso.

12. **οἴκοι**. The Indo-European language—the parent of most European and some Indian languages—had eight cases, three of which are not found in Greek, viz., the *locative*, ablative, and instrumental. Traces of the locative appear in Greek as *χαμαί, πέδοι, ποῖ, οἶ, μέσῳ, ἐν Ἰσθμοῖ*, and Latin *militiae, domi, humi, belli, ruri, ibi, ubi*.

ἔσαν, §

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πεφευγότες. The 2nd (or 'strong') perfect is usually intransitive, as ἄγνυμι, 'I break,' ἔαγα, 'I am broken;' but besides πέφευγα several strong perfects are transitive; so κτείνω, ἔκτονα· σπείρω, ἔσπορα· τίκτω, τέτοκα. **πόλεμον,** 'the war' before Troy; **θάλασσαν,** the dangers especially of shipwreck.

13. **τόν,** § 18*a*. **νόστου,** Goodwin, § 172. 1.

14. **δῖα θεάων** (§ 2), 'goddess most fair.' δῖος has here no reference to divinity, but rather, through the idea of brightness, to beauty, as in ἠῶ (αἰθέρα) δῖαν. Many Homeric epithets have become crystallised into mere titles, one proof out of many that the Iliad and Odyssey are rather the last than the first of a long series of epic poems; cf. ἀμύμων, 29 note, and our '*honourable* gentleman.'

15. **σπέσσι,** § 2*d*. [Mss. vary between σπέσσι, σπέσι, and σπέεσι, the last of which Nauck reads.] **λιλαιομένη πόσιν εἶναι,** 'longing for him to be her lord.'

16. 'But when now had come the year with its revolving seasons.' **ἔτος,** the year as made up of so many days, **ἐνιαυτός,** as made up of so many seasons. **περιπλομένων,** § 18*c*.

17. **τῷ,** 'in which,' § 18*c*. **οἱ,** 'for him,' Odysseus. **ἐπεκλώσαντο,** 'had fated;' the Greek idiom often uses the aorist when we more precisely use the pluperfect.

18. 'Not even then was he quit of toils and safe amid his friends.' [**καί** is better taken thus = 'and,' than intensive; 'not even then was he quit of toils even though among his friends,' *i.e.*, although already in Ithaka he had yet to contend with the suitors.]

πεφυγμένος ἀέθλων. Adjectives derived from verbs and participles are constructed with the genitive when the verb itself would take the accusative, and may be regarded virtually as substantives. So Eur. *Hec.* 235, καρδίας δηκτήρια = ἃ καρδίαν δάκνει. Elsewhere πεφυγμένος is constructed like the verb φεύγω with an acc. as Z. 488, μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν. **ἀέθλων** = πόνων.

[Mss. vary between καὶ σὺν ἑοῖσι φίλοισι, καὶ μετὰ οἷσι φίλοισι, and καὶ μετὰ οἷς ἑτάροισι: and Aristarchus reads οὐ δ' ἔνθα—φίλοισι as a parenthesis, 'in which the gods fated that he should return home even to Ithaka—nor even then was he

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quit of toils and amid his friends—then did the gods,' &c.: the δέ marking the apodosis in Homer's manner.]

20. Poseidaon's wrath is explained in 68 *f.*

ὁ δ' so accented in the mss.

21. **πάρος Ϝῆν**, cf. 4*n.* **ἀντιθέῳ.** See 70*n.*

22. **Αἰθίοπες.** Homer regarded the earth as a huge flat encircled by the river Ocean; at its two ends, east and west, dwelt the Æthiopians. Cf. A. 423 *f,* 'For yesterday went Zeus to a feast on a visit to the north Æthiopians, and in his train followed all the gods:' upon which Mure (*Hist. Lit. of Greece*, i. 486), 'This is a figure no way inconsistent with the poetical dignity even of the king of Olympus. Omnipresence, or all-pervading control over mundane affairs, far from being an essential, was scarcely the possible attribute of the chief of a pagan pantheon.'

23. **Αἰθίοπας**: this 'catching up' is called *epanalepsis.*

τοί, § 18*c.* **δεδαίαται**, § 8*e.*

ἔσχατοι ἀνδρῶν, *i.e.*, on Ocean's banks.

24. **δυσομένου Ὑπερίονος**, 'where Hyperion sets,' local genitive; cf. γ. 251, ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ: so οὗ, ποῦ = 'where.' ἐδυσόμην is a mixed aorist with the termination of the 2nd (strong), the -σ- of the 1st (weak).

25. **ἀντιόων** '*particeps futurus,*' 'to accept of.' The word is not future but simply = ἀντιάων, cf. § 13. [It has also been explained as the contracted future of ἀντιάζω, viz., = ἀντιά(σ)ων.] At A. 25 it takes an acc. ἐμὸν λέχος ἀντιόωσαν.

ταύρων, Goodwin, § 171. 1.

26. **δαιτί** with παρήμενος. **τέρπετο**, 'was making merry;' the conception suits Iliad better than Odyssey. **οἱ δέ**, 'but they the rest,' *οἱ* is not yet the article, § 18*b.*

27. **ἀθρόοι** is the right spelling. ἄθροος, although supported by some mss. and by Aristarchus, is opposed to Greek euphony, for two following syllables cannot begin with an aspirate, thus we find, θρίξ, τριχός, θριξί· ταχύς, θάσσων· τρέφω θρέψω. (La Roche.)

In the Odyssey the conception of Olympus, which in the Iliad is almost purely local, is idealised and the snow-capped mountain itself hardly thought of.

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28. **τοῖσι**, 'in their midst,' local dat.

[29-31 were very likely made up from *δ.* 187-189, where *ἀμύμων* suits Antilochus better than it suits Aegisthus here.]

μνήσατο, § 7*a*. **-οιο**, § 3*a*.

ἀμύμων connected with *μῶμος*, 'blame,' as *νώνυμνος* with *ὄνομα*: the change to *υ* is Aeolic. [Curtius, 715.] The original meaning then was 'blameless,' but in Homer it had already lost all ethical meaning and had come to mean 'noble,' 'high-born,' 'distinguished;' so at 232 *οἶκος ἀμύμων* = 'glorious;' *μ.* 261 *ἀμύμονα νῆσον*, 'beauteous isle.'

30. **Agamemnon** was, according to Homer, son of Atreus, grandson of Pelops, and was brought up with his brother Menelaos and cousin Aegisthos. Aegisthos and Thyestes murdered Atreus, then king of Mykenae in N.E. Peloponnese, and the latter usurped the throne. Agamemnon and Menelaos hereupon went to Sparta, where the former shortly married Klytaemnestra, Menelaos her sister Helen. When Paris seized Helen, Agamemnon was generalissimo of the Greek expedition to Troy, and while there his wife was seduced by Aegisthus, who murdered him on his return. Orestes avenged his father's death by slaying Aegisthus. In the epic story Aegisthus stands in the foreground of the crime, but in later times (*e.g.*, in the *Agamemnon* of Aeschylus) he is a mere dastard. [See further Jebb's *Electra*, p. vi. *ff.*]

31 *f.* These lines do not agree with the regular Homeric views of the gods and of fate, which laid down that the gods were mighty, the fates mightier still, man an agent without free will. Here the poet clearly regards it as possible that each man could affect his own destiny. The idea of gods being so careful of men as to warn them thus, as Aegisthus is here warned, is a higher conception than is to be found in the Iliad, and marks a later date. [Fäsi, *Einleitung*, p. 13 (ed. v.)]

32. **οἷον δή νυ**, 'only see how,' '*quam prave*'; *οἷον δή* is scornful, *νυ* marking urgency. **-όωνται**, § 8*g*.

33. **ἡμέων**, § 6*a*. **καὶ αὐτοί**, 'even of themselves,' *i.e.*, without any doing of ours. Lat. *ipse* is often so used.

34. 'By their own blind folly have woes beyond their fate.' [**ὑπέρμορον**, so written by Aristarchus and others,

most of the mss. *ὑπὲρ μόρον.*] *ὑπέρ* does not, except indirectly, mean 'against.'

35. **ὣς καὶ νῦν**, 'thus even now,' introducing the episode of the treachery and death of Aegisthus.

᾿Ατρεΐδαο, § 2*c*.

36. **γῆμ᾽** = *ἔγημε*, § 7*a*. *γαμέω*, of the man, *γαμέομαι* (middle), of the woman.

'And slew the hero himself on his return (from Troy) though he knew the sheer doom, since we ourselves warned him before.' [This is better than Worsley's, 'the dark inventor of a heinous deed.'] As to the significance of the warning, cf. 31*n*.

μνηστήν, 'lawful,' literally 'wooed.' In Homeric times wooing and betrothal were very important features in marriage, the *ἔεδνα* (see vocab. s. v.) marked off the wife from the concubine.

37. **ἐπεί ϝοι ϝείπομεν**, before the digamma the diphthong is not shortened, cf. 4, 21*n*; § 27.

38. **Hermes** is sent down just as Vergil, *Aen.* 1. 301; 4. 222, sends down Mercury who was confused with Hermes. According to Max Müller (*Lectures* II. 468) the name originally meant 'the dawn-son.' [(1) Kuhn connects Ἑρμείας with the Indian Sārameyá-s. (2) Damm with *εἴρω* = 'speak.' (3) Crusius with *εἴρω* = 'join.' Cf. Curtius, 347.]

ἀργεϊφόντης, 'the bright-flashing.' For root *ἀργ-* see Curtius, 172; for *φα- φαν-*, Curtius, 296. *ἀργέσι* is a locative of *ἀργής*, *-φόντης* is Aeolic for *-φάντης*, so *στροτός* = *στρατός*, *ὄνω* = *ἄνω*. In after times to explain an epithet no longer understood, the story of Argos, the hundred-eyed watcher of the cow Io, was brought in, and the word was translated 'slayer of Argos.' In that story Argos was the bright star-lit night (hence the hundred eyes) slain by the dawn-son Hermes.

The spondaic rhythm adds to the impressiveness.

39. **μνάασθαι**, § 12. [The best ms. reads *κτεῖναι*, evidently from mistaken analogy with *μνάασθαι*, which was regarded as aorist.]

40. The speech passes from indirect to direct, cf. 276, 374.

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τίσις Ἀτρεΐδαο, 'vengeance for Atreides,' *i.e.*, Agamemnon; objective gen., Goodwin, § 167. 3; Madvig, § 48. **-αο**, § 2*c*.

41. 'So soon as he shall have grown to manhood and shall long for his own land.' When a future verb stands in the principal clause, the *aorist* subjunctive in a subordinate clause = future-perfect, while the present subjunctive = simple future.

ἱμείρεται, § 10; **αἴης**, 26. At the time of his father's murder Orestes was in Athens, having been saved from death by his sister Elektra.

43. **πεῖθ'**, imperfect to match *ἔφατο*: the aorist would have been apparently more suitable.

ἀγαθὰ φρονέων, 'though he advised him well,' Goodwin, § 277. 5.

νῦν δ' ... **ἀπέτισε**, 'but now hath he paid full penalty at once.' For the aorist when our idiom expects the perfect, cf. § 24.

44. **γλαυκῶπις**, 'with gleaming eyes,' so *γλαύξ* = 'an owl.' In the Iliad, Athene was the goddess of war, cf. A. 200 *δεινὼ δέ οἱ ὄσσε φάανθεν*, but in the Odyssey she appears rather as embodied *φρόνησις* ('practical wisdom'), acting as the guide and adviser of Telemachus, the instructor of Penelope, the constant protector and inspirer of Odysseus.

46. '*he*, sooth, lies low in death deserved.'

κεῖνός γε in strong contrast to Odysseus, whose sufferings were undeserved.

ὀλέθρῳ, local dative, Goodwin, § 190; Madv., § 45. 6. Note the alliteration of *κ* in this verse, of *δ* in 48, 49.

47. 'So perish, too, another, whosoever may do like deeds.' [**ὡς** = *utinam*, is also read, but with much less authority.] **ὅτις**, § 17. **ῥέζοι**, optative, because quite indefinite. The verse was quoted by Scipio Africanus the younger on hearing of the death of Tiberius Gracchus.

48. **δαΐφρων**, 'wise of heart' (in the Iliad referring only to *prowess*) still further points the contrast between the guilty Aegisthus and the guiltless Odysseus. [For the root of the word *δας*, cf. *δαῆναι*. See Curtius, 230. Nitzsch connects it with *δαῆναι*, 'to have proved,' and so translates it 'proved,' 'tried,' whether in peace or war.]

49. **φίλων ἄπο**, 'far from friends.' Prepositions when

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following their case throw their accent back. In prose περί alone of the regular prepositions follows its case, then only to give special prominence to the substantive.

50. **νῆσος ἀμφιρύτη**, 'a sea-girt isle'; for the tautology cf. Soph. *Aj.* 134, *τῆς ἀμφιρύτου|Σαλαμῖνος ἔχων βάθρον ἀγχιάλου.*

ἀμφιρύτη. Compound adjectives (except some of those connected with compound verbs, e.g., *ἐπιδεικτικός, ἄνεκτος*) are of only two terminations. So Soph. l.c. *ἀμφιρύτου* is fem.

ὅθι τε, 'just where.' The particle *τε* is in epic poets joined to *γάρ, δέ, μέν, οὐδέ,* and relative pronouns and adverbs to strengthen their meaning when it is no longer a conjunction: cf. *que* in Lat. *quisque*, &c., § 25.

The isle is represented in the middle of the sea in order to show how impossible it was for Odysseus to get away unaided. **Ogygia** was identified by the ancients with Gozzo near Malta (Strabo 1. 26). Völcker shows that it must have been situated in the N.W. of the Mediterranean; but it is of course legendary.

51. **νῆσος δενδρήεσσα**, ''tis a wooded isle.' This leaving out of all connection with the foregoing sentence is called '*Asyndeton*': and the catching up of the word *νῆσος*, '*Epanalepsis*': cf. *Αἰθίοπας*, 23*n*.

ἐν, 'therein,' adv.

[**δώματα**, nearly all mss. *δώμασι.*]

52. **ὀλοόφρονος**, 'of baleful wit'; a knowledge which could be turned to uncanny uses: so our word *wizard*. [A schol. conj. *ὀλοόφρων.*]

In Hesiod, *Th.* 1016, Kalypso was the daughter of Okeanos and Tethys.

54. Heaven is a huge canopy, and Atlas keeps it from the earth just as the pillars of a building keep the roof from the floor. **ἀμφὶς ἔχουσιν**, 'keep apart,' '*distinent*,' as N. 706 *ἀμφὶς ἐέργει = διείργει.* The myth probably originated in a high mountain, whose cloud-capped peak seemed to reach even unto heaven. Where the pillars were supposed by Homer to stand, south or far west, is uncertain, but the extension of geographical knowledge implied by the knowledge of them points to the later date of the Odyssey: cf. Gladstone's *Primer of Homer*, pp. 57-64.

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55. **ὀδυρόμενον**, concessive with *κατερύκει*, Goodwin, § 277. 5.

56. **αἰεὶ δὲ** (ϵ̄) § 30, 2. [**δ'ἐν** of some mss. is an evident attempt to mend the metre which needs no mending.]

λόγοις in Homer only here and O. 393, both times in the plural. [Nauck conjectures *ἔπεσσιν*.] Cf. her 'wheedling words' ϵ. 208-210.

αἱμυλίοισι, 'wheedling,' cf. Verg. *Aen.* 1. 670, *hunc Phoenissa tenet Dido* blandisque *moratur* | *vocibus*.

57. 'is wooing him to forgetfulness of Ithaka.' **ὅπως** with future indicative is used with verbs of 'plotting' and the like, to denote *how* a purpose may be carried out, although this sense sometimes approaches that of the subjunctive *in order that.* Madv. § 123, note 1. Cf. A. 136 *ἄρσαντες κατὰ θυμὸν ὅ π ω ς ἀντάξιον ἔ σ τ α ι.*

58. **καί**, 'if but,' disparaging; [better than 'yearning to see' —and wishes to die (because he cannot see it.)].

59. 'and yet doth not *thy* heart once reck thereof, Olympian'; *περ* implying that though Zeus' heart did not relent, another's would.

60. **'Ολύμπιε. Οὐ.** The pause lessens the violent nature of the hiatus.

τ'=*τοι* (dat. commodi with *χαρίζετο*), a violent and unusual elision; [but see δ. 367 and perhaps A. 170. Cobet, *Miscellanea Critica*, p. 346].

62. **Τροίῃ ἐν εὐρείῃ**, perhaps 'on the plain of Troy.'

τί νυ; 'why then?' **οἱ** dat. incommodi.

ὠδύσαο (§ 8*d* (2)) a pun upon 'Οδυσσεύς, 'the endurer of the divine wrath.' The same pun is made at *τ*. 275, 407, and especially ϵ. 340, 423. [Curtius, 135, 244, 667.]

τόσον, 'so greatly.'

63. **νεφεληγερέτα**, § 2*a*, an Aeolic form. From the fact that these come most frequently in formal titles, Dr. Gemoll (*Einleitung*, p. 5) concludes that the cradle of epic poetry was amongst the Aeolians, but that the beautiful happy Ionians developed and brought it to its present perfect state.

64. **ἕρκος ὀδόντων**, 'what word hath escaped the fence of thy teeth,' these resembling the stakes of a fence. [This is

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better than taking the 'teeth' as a periphrasis for the 'lips,' —Worsley's 'what word hath passed *the portal of thy lips*'; so 'the door of my lips,' Shakesp. Richard II.

'Within my mouth you have engoaled my tongue,
Doubly portcullised with my teeth and lips.']

ὀδόντων, gen. of material, Goodwin, § 167. 4.

σέ-ἕρκος. *ἕρκος* is a part in apposition with the whole *σέ*, an usage mainly epic, but found also in, e.g., Plato; cf. Τ. 44, *Τ ρ ῶ α ς δὲ τρόμος αἰνὸς ὑπήλυθε γ υ ῖ α ἕ κ α σ τ ο ν.*

66. 'Who in mind is better than mortal men and who freely gave offerings to the deathless gods whose domain is wide heaven.' **περί-εστι** governs gen. *βροτῶν*, from the comparative notion implied, Madv. § 64. **περί ἔδωκε** from *περιδίδωμι*. A similar tmesis and construction occur at A. 258, *οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.*

67. **εὐρύς** as an epithet of *οὐρανός* is an improvement on the Iliad conception of a local heaven on mount Olympus.

68. **γαιήοχος**, probably alluding to Ocean as girdling the Earth [rather than regarding the sea as the foundation upon which the land seems to be built].

69. **Κύκλωπος**, 'because of the Cyclops,' causal genitive, Goodwin, § 173. 1. Cf. Liv. 21, 2, *iram interfecti ab eo domini.*

ὀφθαλμοῦ, ablative genitive as after a verb of depriving, Goodwin, § 174. [Nauck finding fault with this construction reads *ἀπάμερσεν*='deprived.']

70. **ἀντίθεον**, 'god-like,' one of Homer's conventional epithets: applied in the Iliad to *Sarpedon*, E. 663; *Ajax*, I. 623; *Nestor*, Ω. 257; *the Lykians*, M. 408; in the Odyssey to *Odysseus*, α. 21, ο. 90; *Odysseus' companions*, δ. 571; *Phaeakians*, ζ. 241; the Suitors, ξ. 18; *Penelope*, λ. 117. [Fäsi translates 'godless,' referring to ι. 272*f.* *οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν | οὐδὲ θεῶν μακάρων.*]

Πολύφημον, attracted to the case of *ὅν*; this inverse attraction is fairly common in Greek (Goodwin, § 154) and is imitated by Vergil, *Aen.* 1. 153, *urbem quam statuo vestra est.*

ὅου is contrary to analogy; [perhaps read with Nauck *ὅο*: cf. B. 325, so too in the common phrase *Ἰλίου προπάροιθε* (where the *ι* must be long) we ought to read *Ἰλίοο*.]

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71. **Κυκλώπεσσι**, 'over all the Cyclopes,' dat. of reference, so B. 483, *ἔξοχον ἡρώεσσιν*; λ. 485, *νῦν αὖτε μέγα κρατέεις νεκύεσσιν*. The gen. would denote superiority.

72. **ἀτρύγετος**, 'unwearied,' 'restless,' from root *τρυ-*. It is one of the earliest instances of ϝ passing into γ, the ϝ itself being in still earlier times developed from the υ. [(2) Schmidt (*Vokalismus*, ii. 337) explains 'not to be dried' from root *τρυγ-*, but the existence of such a root is more than doubtful, Curtius, pp. 598, 599. (3) The old translation 'unvintaged,' which went well with *ἀκάρπιστα πέδια*, Eur. *Phœn.* 210, and as a contrast to *τραφερή*, leaves the ε unaccounted for. (4) Schöll connects the word Lat. *trux*, making the primary signification *dark*, *gloomy*.]

73. **ἐκ τοῦ**, 'from that time,' as always in Homer, here with reference to 69.

74. **ἐν-οσί-χθων**, kindred words are *ὠθέω*, (*ἔωσα*), *ἐνν-οσί-γαιος*, *εἰν-οσί-φυλλος*. [Curtius, 260.]

75. **οὔ τι κατακτείνει**, 'attempts not indeed to *slay* him'; a parenthesis.

76. 'Let us that are here,' in contrast to the absent Poseidaon. **ὅδε** is often used to point at a person or persons, the '*deiktic*' use; so, often in Attic, *ὅδε* = *ego*. **πάντες** emphatically placed.

77. **ὅπως ἔλθῃσι**, 'in order that he may return,' explanatory of *περιφρ. νόστον*. Observe that the older form in *-σι* is retained.

δέ, 'for.' Homer often co-ordinates, where later writers would subordinate sentences, so 433. This trait of a simple style is often used for effect by rhetorical writers, Verg. *Aen.* 3. 8 *f.*, *vix prima inceperat aestas*|et *pater Anchises ventis dare vela iubebat.*

78. 'For in no wise will he be able to strive alone against all, despite the will of the gods.'

82. **εἰ δή**, 'if then.' **τοῦτο**, referring back to 76 *f.*; and further explained by the following words, *νοστῆσαι Ὀδυσῆα*. **φίλον** *ἐστί* = *placet.*

83. [**πολύφρονα** is the reading of Eustathius and of 9 of La Roche's mss. for the vulgate *δαΐφρονα*, which is found in 5.]

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84. **ἔπειτα**, to be closely taken with *εἰ δή*. **μὲν**, answered by *αὐτάρ*, 88.

διάκτορος, 'the conductor,' from *διάγω*, not to be limited to the conducting of souls, which was however one of Hermes' attributes, cf. ω. 1, Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο | ἀνδρῶν μνηστήρων. This 'conducting' is his chief attribute in Homer, thus he escorts Herakles from Hades, λ. 625, and leads Priam to Achilles to ransom Hektor's corpse, Ω. 339. Cf. Hor. *Od.* 1. 10. 13 *f.*, *quin et Atridas duce te superbos* | *Ilio dives Priamus relicto* | *Thessalosque ignes et iniqua Troiae* | *castra fefellit.* | *Tu pias laetis animas reponis* | *sedibus virgaque levem coerces* | *aurea turbam, superis deorum* | *gratus et imis.* [The word is also derived from *διάγω· ὃς διάγει τὰς τῶν θεῶν ἀγγελίας*; and by Buttmann from *διάκω*, collateral form of *διώκω*, so that it is nearly identical with *διᾱκονος*, *Lexil.*, § 40.]

85. **ὀτρύνομεν**, conj. § 10. The actual despatching of Hermes does not take place until the fifth book.

86. **ἐϋπλοκάμῳ** refers not so much to the hair itself, respecting colour, etc., as to the manner of dressing it.

87. **νόστον** is drawn from the relative into the chief clause; the construction is *νόστον νέηται*.

ὥς κε νέηται, 'that so he may return.'

ταλασίφρων, with *τλήμων*, *πολυτλήμων*, *πολύτλας*, *θρασύς* and *κρατερόφρων*, a constant epithet of Odysseus.

88. **Ἰθακήνδε**, 'into (the town of) Ithaka.' The suffix **-δε** corresponds to the Latin *-do*, in *en-do*, *in-du* (Curtius, 233), and according to Scherer to Lat. *de*. [Some mss. and edd. read *Ἰθακὴν ἐσελεύσομαι*, while La Roche believes that Homer wrote *Ἰθάκην δὲ ἐλεύσομαι*.]

89. **ἐποτρύνω**, viz., against the suitors.

θείω, § 10.

90. **καλέσαντα**, after *οἱ*, begins an accusative-and-infinitive clause. **κομόωντας**, § 13.

91. **πᾶσι**, § 30, 2*c*. [Some few mss. read *πᾶσιν*.]

ἀπειπέμεν, 'speak out,' § 12.

'The men who are ever slaughtering his sheep in plenty.

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and glossy kine with shambling gait.' [ἀδινός has also been translated '*rich*,' 'fat,' cf. ἄδην; and 'close-thronging,' which suits sheep and bees (B. 87), but not so well a wail or a heart, or the Seirens.]

εἰλίποὺς describes the awkward walk of cattle, and is opposed to ἀερσίποδες. Buttmann, *Lexil.*, 266, would translate *stampfüssig*, 'heavy-footed,' with reference to threshing. [The digamma of ϝέλικας lengthens the last syllable.]

ἕλιξ, 'glossy,' 'sleek,' from root σελ, as σέλας, in Homer always of cattle (not of bulls): Euripides, *Hel.*, 191, applies it to grass. [The usual translation is 'crumple-horned,' Lat. *camurus*, which suits well those passages where the cognate substantive means 'tendril'; cf. *Hymn. Herm.*, 192, κεράεσσιν ἑλικτάς. (2) 'rolling' of gait, and so joined (according to a common usage in Homer) with εἰλίπους as the more general word.]

93. **Pylos**, here the Messenian town, in the SW. of the Peloponnese, on a promontory at the north entrance of the basin, now called the *Bay of Navarino*, which harbour was fronted and protected by the little narrow island Sphakteria (*Sphagia*), a mile and three-quarters long, the scene of the exploit of Demosthenes and Kleon in the Peloponnesian war. [There were two other towns of the same name, viz., (1) in Triphylia, Λ. 671; (2) in Elis. Already in antiquity it was doubted in which of the three Nestor lived, and Strabo (d. A.D. 24) decided in favour of the Triphylian town.] The gender of Πύλος is common, cf. Ζάκυνθος, 246.

ἠμαθόεις. Strabo's derivation from the river Amatha is impossible, for adjectives in -οεις never come from names of rivers: Pylos, too, lay near a coast where sand-hills were frequent. In Homer the word occurs fifteen times, and always as an epithet of Pylos.

94. **πευσόμενον**, 'to learn'; the future participle in Homer, like Lat. supine in *-um*, denotes aim, and is used after verbs of motion (send, drive, etc.). 'To learn about the return of his dear father, if perchance he might hear thereof, and that fair renown might be his among men.' For the variety of phrase, cf. P. 143, ᾗ σ' αὔτως κλέος ἐσθλὸν ἔχει.

[97, 98 were condemned even before the time of Aristarchus, chiefly owing to the fact that (1) between Olympus and

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Ithaka lay very little sea, (2) here only does Athene use Hermes' winged-shoes. 99-101 were also condemned as occurring only where war and strife are prominent. 99 appears of Nestor, K. 135, Ξ. 12; of Ajax, O. 482; of Telemachus, *ο*. 551, *υ*. 127; 100, 101, of Athene, E. 746, 747; Θ. 390, 391; on each occasion in her capacity of *war*-goddess.]

ἀμβρόσια, 'immortal,' as belonging to an immortal (transferred epithet), in which sense it is also applied to *πλόκαμοι*, *χαῖται*, *κάλλος*, *πέπλος*, and in a secondary sense to *νύξ* and *ὕπνος*. [This is better than to apply it directly to the object, 'that wax not old.'] The initial *μ* of *μορτός*, which usually changes to *β* (*βροτός*), can here be seen; the root is *μερ*, *μορ*, *μαρ*, and kindred words are *μαραίνω* = 'make to wither'; Lat. *mors*, *morior*, *mor-bus*, *mar-ceo* and perhaps *mare*, mere, morass, Curtius, 331 *f*.

ὑγρή, 'the sea'; other similar adjectives used as substantives in Homer are *Τραφερή*, Ξ. 308; *χέρσος*, Δ. 425; *ἤπειρος*, B. 635; *ἄκρη*, *ε*. 313; *ἀμβροσίη*, *δ*. 445; *ζεφυρίη*, *η*. 119. [**φέρον** changed by Naber to *φέρει* because of the surrounding presents.]

98. **ἅμα**, 'swift as,' as though in a race.

101. **ἀνδρῶν ἡρώων**, apposition, for *ἀνήρ* often in Greek used much as French *Monsieur le*. So Ajax (Soph. *Ai*. 817) uses it of his bitterest foe Hektor, where, says Jebb, 'the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.'

τοῖσίν τε, *quibuscumque*, cf. § 25, 50*n*.

κοτέσσεται, § 10. The aorist of a past event.

ὀβριμοπάτρη, 'daughter of a mighty sire.' [Bekker and La Roche read with 5 mss., one good one, *ὀμβριμοπάτρη*, which is good on metrical grounds. But the *ὀ*- is probably merely prothetic, i.e., no part of the root, Curtius, 532.]

102, 103. **βῆ**, **στῆ**, the rhyme is intentional.

103. **προθύροις**=*θύρῃσιν*, 120. This 'front door' led from the highway into the court-yard in which (and therefore in front of the house proper) the suitors were playing. See illustration.

ἐπί, with dat. of rest; in 104, with *gen*. also of rest, but implying 'looking towards' or even 'moving upon.'

104. The Taphians being situated only a few stadia to the

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east of Ithaka, it is strange that Telemachus should not have known so near a neighbour.

106. **ἔπειτα**, 'there,' with reference to *εὗρε δ' ἄρα*. [Nauck (*Mélanges*, III. 17*f*.) for this awkward word conjectures *ἐκεῖθι*.]

107. **πεσσοί**, stones used for playing a game which, perhaps, corresponded to some extent with our chess or draughts; cf. Eur. *Med.* 68, *π ε σ σ ο ὺ ς προσελθὼν ἔνθα δὴ παλαίτατοι | θάσσουσιν*, where it is usually translated 'place of draughts.'

ἔτερπον, descriptive imperfect.

108. **ἔκτανον**, for the tense, cf. 17 note.

109. **οἱ μέν**, *κήρυκες*· **οἱ δέ**, (**τοὶ δέ**), *θεράποντες*. This apposition of the whole and its part is very frequent in Homer, Madv. 50. b. note 4. The *κήρυκες* and *θεράποντες* are attendants, brought with them by the suitors: the *θεράποντες*, 'henchmen,' are of free but humble birth. They are busied now, some in the washing and laying of the tables, some in distributing the meat.

[110. **οἱ μὲν ἄρ οἶνον**. Bekker, Nauck, etc., with Eustathius and schol. Vindob. read *οἱ μὲν Ϝοῖνον*, urging that the **ἄρ** (*ἄρ'*) of the mss. was due to copyists ignorant of the digamma.]

112. **προτίθεντο**, 'put before' the seats, 'while others were portioning out flesh in plenty.' **κρέα**, § 4. **δατεῦντο**, § 8*b*. These preparations for the feast were all going on just inside the house in the men's apartment.

ἰδέ (originally *Ϝιδέ*) an epic word used by Homer, Hesiod, and once by Sophokles, *Antigone*, 969. [See Ellendt, s.v.]

113. **θεοειδής**, i.e., in shape and stature.

114. **φίλον**, 'his own,' imitated by Hor. Od. 4. 7, 19, amico *quae dederis animo.*

116. **μνηστήρων τῶν μέν**. The demonstrative sometimes thus follows its noun in order the more clearly to point a contrast with the following words, cf. 151. [Cobet, *Misc. Crit.*, 422, conjectures either *τῶν μὲν μνηστήρων*, or (by preference) comparing *υ*. 225, *ἀνδρῶν μνηστήρων*.]

σκέδασιν θείη, a similar periphrasis to *τελευτὴν ποιῆσαι*, 249.

117. **τιμή**, consisting of I. the royal demesne (*τέμενος*), II. the means of sustenance, III. gifts of honour.

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κτήμασιν, dat. of ref., cf. 71 note.

118. **τὰ φρονέων**, 'with these (vv. 113–117) thoughts,' subordinate to *μεθήμενος*.

120. **ἐφεστάμεν**, § 12.

123. **ἄμμι**, § 6*a*. **φιλήσεαι**, 'thou shalt be welcomed,' fut. mid. for passive, as often in verbs with pure stems. **ἔπειτα**, 'thereafter,' further explained by *δείπνου πασσάμενος*.

124. **πασσάμενος**, § 13.

μυθήσεαι, 'thou wilt tell,' fut. of expectancy.

ὅττεό (§ 6*c*) **σε χρή**, 'what thou needest.'

125. **ἡ δ' ... Παλλὰς Ἀθήνη**, 'she ... Pallas Athene,' the words are in apposition.

126. **δόμος**, *i.e.*, the men's portion of it; **ὑψηλός**, fixed epithet.

127. **πρὸς κίονα**, with *ἔστησε*.

128. **ἄλλα**, 'besides,' a use of *ἄλλος* common even in prose, cf. ζ. 84, *ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι*. So the Latin *alius*, Lucr. i. 117, *an pecudes* alias *divinitus insinuet se.*

130. 'and leading the way he set her on a chair and spread thereunder linen clothes,' i.e., on the floor. **λῖτα**, acc. sing. of a stem λῖτ- connected with λίνον, *linum*, *linteum*. A dative λιτί occurs Σ. 352, *ἑανῷ λιτὶ κάλυψαν*. [Nitzsch and others explain it as neut. pl. from λῖ='smooth (i.e., embroidered) cloth.' See Curtius, 366.]

132. **θέτο**, 'set for himself.'

133. 'Lest the guest annoyed by the din should loathe the feast, being come among over-weening men.' **ὑπερφίαλος** is connected with *ὑπερφυής* and *ὑπέρφεν*, Aesch. *Ag.*, 377, from root *φυ*. [(2) Lobeck explains as formed from *ὑπέρβιος*, *ὑπερβίαλος*, as *εὔτροχος* passes into *εὐτρόχαλος*. (3) The old absurd derivation was *ὑπὲρ φιαλήν*='running over the cup.' Cf. Curtius, 717.]

μετελθών would in prose be *ὡς μετελθών*.

136. **προχόῳ** with *φέρουσα*; **ἐπέχευε**, sc. *ταῖς χερσὶν αὐτῆς*.

138. **νίψασθαι**, 'to wash withal,' infin. of the aim. This hand-washing before meals was universal, and in the absence of knives and forks very important.

παρὰ-τάνυσσεν, tmesis.

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140. 'After that she had set thereon many dishes, giving freely of what she had.' **παρεόντων**, partitive genitive. We should expect rather *παρ' ἐόντων* or *παρεοῦσιν*. [The verse is out of place here, coming in appropriately when an unexpected guest turns up for whom preparations have to be made.]

κρειῶν, § 4; **ἀείρας**, from the side table.

143. **κῆρυξ**, Medon, the herald of the house.

αὐτοῖσιν with *οἰνοχοεύων*.

144 *f.* Now comes the meal itself, the preparations for which have already been described, 109-112. See illustration.

147. **παρενήνεον**, better explained as a reduplicated imperfect from root *νε* than as an aorist. [Bekker conjectures *παρενήεον*. 10 of La Roche's mss. read 147, 148 in inverted order. 148 is either spurious or wrongly placed, for already (110) the heralds had mixed the wine and water in the mixing bowls. The whole passage is in a disarranged state. Nitzsch arranges the verses thus, 139, 144-147, 141-143, 149, 150.]

148. **ἐπεστέψαντο**, 'filled high with drink.' The *vina coronant* of Verg. *Aen.* i. 724 as meaning crowning with a chaplet (cf. *Aen.* iii. 525, *tum pater Anchises magnum cratera corona* | *induit implevitque mero*) would seem a mistranslation. The old grammarians explain the phrase as above, and from *implevit mero* it would appear that Verg. knew that interpretation. The genitive is used as after a verb of filling, as ε. 93 *παρέθηκε τράπεζαν ἀμβροσίης πλήσασα*, Goodwin, § 172.

149. **ἑτοῖμα**, predicative with *προκείμενα*.

ὀνείατα, 'dainties' = *πάντα τὰ ὄνησιν ἐμποιοῦντα*.

150, 151, Formal ending of a meal, imitated by Vergil, *Aen.* viii. 184, *postquam exempta fames et amor compressus edendi.* **ἐξ-έντο**, tmesis from *ἐξ-ίεμαι*.

151. **μέν**, answered by *αὐτάρ*, 156. [Nitzsch's *μνηστῆρσιν τοῖσιν μέν* would be an improvement. Ameis punctuates *ἕντο, μνηστῆρες κ.τ.έ.*]

152. **γάρ τε** = *namque*, a combination often occurring in Homer (15 times).

ἀναθήματα, 'sequel,' 'accompaniment;' cf. *ἐλεγχείην ἀναθήσει* X. 100; Cic. *ad Att.* i. 1, 5, *totum gymnasium ἥλιον ἀνάθημα.* [An alternative translation 'ornaments,' 'crown,' is too modern for Homer, who uses in this sense *ἄγαλμα*; Cowper's

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'enlivening sequel of the banquet's joys' seems to be between the two.]

153. **κῆρυξ**, 143*n*. **ἐν χερσίν** with *θῆκε*, 'placed in his hands.'

155. **ἀνεβάλλετο**, 'set him to sing,' *accinxit se* [or 'struck up' or 'sang as prelude' or 'lifted up his voice in noble song']. In these so-called accompaniments on the *κίθαρις* a prelude was played, then came the song (rather recitative), and at intervals a performance on the instrument. Accompaniment in our sense of the word was unknown; [see especially Fäsi, *Einleitung*, p. 8]. See illustration.

157. **οἱ ἄλλοι**, 'those others.'

159. **τούτοισιν...ταῦτα.** Note that these words express a much more distant connection than *τοῖσδε* and *τάδε* would have done.

160. **ῥεῖα**, 'lightly,' without thinking any more about it.

161. 'Even that man's, whose bones I ween are bleaching and mouldering in the rain.' [This seems better than to explain *λευκά* as a fixed epithet, which would be less graphic.] **ἀνέρος** goes on to explain the *ἄλλου* to which *ἀλλότριον* 160 is equivalent.

162. **κυλίνδει**, sc. *ὀστέα*. Notice change of subject.

163. **εἰ...γε**, 'O! if but, &c.,' a strong expression of wish.

ἰδοίατο, ἀρησαίατο, § 11.

164. 'Then would they one and all pray rather to be swift of foot than wealthy in gold and raiment.' A comparison of two properties of the same subject is expressed in Greek by two comparatives, *Φιλόμηλον οἱ πολλοὶ β ε λ τ ί ο ν α ἡγοῦνται εἶναι ἢ π λ ο υ σ ι ώ τ ε ρ ο ν.* So in Lat. *celeriores quam ditiores.*

166. **νῦν δέ**, 'but as things are,' *nunc vero*, as opposed to an imaginary case.

ὥς, 'thus,' as in 161*f.*

ἀπόλωλε, 'hath perished,' contrast the tense of *ὤλετο*, 168.

κακὸν μόρον, cognate acc. Goodwin, § 159.

167. **εἴ περ**, 'even if,' as 188, 204, with subjunctive of a purely imaginary case. **φῇσι**, § 10.

168. **δέ** = *tamen.*

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169 = 206, 224.

170. **τίς πόθεν ἀνδρῶν**; two questions are asked in one, *ἀνδρῶν* depending upon *τίς*; cf. *δ.* 138 *οἵ τινες ἀνδρῶν*, Verg. *Aen.* viii. 114, *qui genus, unde domo?*

[**εἰς** (enclitic), so Eustathius and one ms., the rest *εἶς*. Nauck reads *ἔσσ'*.]

[171-173, '*ἐν τισιν οὐκ ἐφέροντο*,' Didymus: but the verses are necessary, although condemned by Aristarchus.]

171. **ὁπποίης**, indirect question after *κατάλεξον*, the direct being resumed at *πῶς*.

172. **εὐχετόωντο** (§ 8*a*), viz., on the voyage.

173. **οὔ τι**, 'in no wise.' **μέν**, 'in truth.' Such a remark in the mouth of an islander is, to say the least, naïve.

175. The usual interrogative particle in Homer is *ἦ* or *ἦε*; but in a double question (Attic *πότερον*...*ἤ*, *utrum*...*an*, 'whether ...or') we find *ἤ* (*ἠέ*) in the first, *ἦ* (*ἦε*) in the second clause. **καί**, 'already.'

176. **ἴσαν**, § 8*b*, **ἡμέτερον δῶ**, Madv. 28 *a*, note 2; A. 426.

177. **ἄλλοι**, 128*n*. **ἐπίστροφος ἦν ἀνθρώπων**, schol. *ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος ἦν τῶν ἀνθρώπων*: and this more definite explanation seems better than merely 'conversant with.'

181. **Ταφίοισι**, 71*n*. and 105*n*.

182. **ὧδε**, 'in this wise'; never (says Aristarchus) in Homer = 'here.'

κατήλυθον, 'I touched.' *κατά* in composition sometimes has this meaning; so *κατάγομαι*, *καταπλέω* 'I put in,' opposed to *ἀνάγομαι*, *ἀναπλέω*.

183. **πλέων**, one syllable by synizesis. Note that **ἐπί** is repeated in a different sense.

οἴνοψ. It is difficult to decide between the two chief translations, (1) 'dark,' an epithet of the *troubled* sea, because (says Crusius) it then assumes a dark-red appearance—the wine in Homer was dark-red; and (2) 'sparkling,' 'glinting' in the sunshine, with which cf. *αἴθοπα οἶνον ἐρυθρόν*, *μ.* 19. This would equally well describe oxen, N. 703.

184. **ἄγω δ'**, 'and my cargo is.'

αἴθωνα, 'bright,' 'flashing'; of the worked iron.

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Τεμέσῃ, in the interior of Cyprus—from this name comes our word copper = *aes Cuprium*. [Not as has been thought by Strabo and others in Bruttium (South Italy), which was scarcely known in Homer's time. In early times the intercourse between Greece and Italy was by *land*.]

μετά, 'to fetch'; **χαλκόν**, 'copper' or 'bronze' (tin + copper), not 'brass' (zinc + copper).

185. 'And here (*pointing*) is my ship drawn up in the country out of the town.' **πολῆος**, § 46.

186. **Rheithron**, a port in Ithaka, here only mentioned, on the north of the city, but, according to Gell and most authorities, on the SW. of the island. [See Schliemann; Völcker wishes to place it on the east.]

Neïon, according to Gell, a mountain in the south part of Ithaka, SE. of the town. [According to Eustathius, a part of Nēriton in the north part of the isle; others again place it in the north of Ithaka, making it an independent ridge.]

188. **εἴ περ τε** '(and this is true), seeing thou mayest go and ask.' **εἴρηαι**, § 10.

190. **πήματα**, only of the bodily troubles of second childhood. [Naber conjectures *πάσχει*, but approves of Kammer's rejection of 188-193.]

191. **γρηΐ**. Sĭkĕle, wife of Dolios, *ω*. 365.

192. **παρτιθεῖ**, § 8*a*. **εὖτ' ἂν** with subjunctive of repeated action. 'Whensoever weariness seizes upon his limbs from crawling often up and down the knoll of his vineyard plot.' **κατὰ-λάβῃσιν**, tmesis. **μιν...γυῖα**, epic apposition, 64*n*. **γουνόν**, 'knoll,' connected with *γόνυ*, 'knee,' *γῶνος* = 'corner.' Cf. Verg. *Georg.* ii. 113, *Bacchus amat colles*; also our expression 'the *foot* of the mountain.' [The old translation 'fruitful land' (from *γόνος*) conflicts with *γοῦνος Ἀθηνάων*, *κ*. 323, for the soil of Attica was poor (as Thucydides expressly mentions); on the other hand it was hilly. Curtius, 180.]

194. **νῦν δέ**, *i.e.*, to return to the subject. **ἔφαντο**, probably on the way from ship to house.

195. **βλάπτουσι κελεύθου**, 'hinder him from returning,' Aesch. *Ag.* 120, *βλαβέντα λοισθίων δρόμων*, Goodwin, § 174.

196. Join **οὔ πω**, 'not yet.'

199. **ἐρυκανόωσι**, § 8*a*.

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201. **τελέεσθαι**, 'will be accomplished,' § 12.

203. **ἔτι ϝηρόν**, § 27.

204. **εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσιν**, 'even if iron chains hold him.' We must supply an object for *ἔχῃσι*, rather than regard *δέσματα* in this light. [Cobet and Nauck conjecture for *τε*, *ἕ*, *i.e.* *ϝε*, which would supply the object required.]

ἔχῃσι, for mood cf. 41*n.*

205. **φράσσεται.** The want of conjunctions is rather abrupt. **ὥς κε νέηται**, 87*n.*

207. **εἶς**, 'thou art,' 170*n.*

τόσος implies admiration, as *τοῖος*, 223, 371; cf. Verg. *Aen.* i. 606, *qui tanti talem genuere parentes.*

αὐτοῖο, that the Homeric *αὐτός* consisted of body rather than mind is shown by several passages, by none more clearly than A. 3, 4, *πολλὰς δ' ἰφθίμους ψ υ χ ὰ ς Ἄϊδι προΐαψεν | ἡρώων α ὐ τ ο ὺ ς δὲ ἑλώρια τεῦχε κύνεσσιν.*

208. **μέν** = *μήν*. [So Aristophanes and Aristarchus and (according to Gotschlich but not La Roche) the best ms. the rest have *γάρ*.]

209. **θάμα τοῖον**, 'full often,' lit. 'often, so very'; cf. *δ.* 776, *σιγῇ τοῖον*; *γ.* 321, *πέλαγος μέγα τοῖον.*

210. **ἀναβήμεναι** (§ 12), 'embarked (meaning to go) to,' *i.e.*, 'embarked for.'

211. **ἔβαν**, § 8*d.*

213. **πεπνυμένος**, connected with *πνέω*, *πνεῦμα*, always in the metaphorical sense of 'wise,' 'shrewd,' 'discerning'; nearly always an epithet of men, but cf. 361.

215. **μέν τε**, answered by *αὐτάρ.*

τοῦ ἔμμεναι, 'that I am sprung from him,' Madv., 54*c.*

217. **τευ** = *τινός*, § 6*c.*

218. Join **κτ. ἑοῖς ἔπι**, 'on his own possessions.' Note that *ἑός* usually refers to the subject, here to the object of the verb.

ἔτετμον, reduplicated 2nd aorist = *ἔ-τέ-τεμον*, which was then syncopated.

220. **τοῦ μ' ἔκ φασι γενέσθαι.** Join *ἐκ-γενέσθαι*, tmesis; 'whose son they say I am'; *τοῦ*, Madv., 54*c.*

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[**φασι**, Naber suggests *φησί*, sc. *μητήρ*.]
ἐπεί = our '*as* you ask me.'

222. **μέν** = *μήν*, cf. 208*n*. The **γε** implies, 'however unlucky in thy father *thou* wilt carry on the glory of thy race.'

ὀπίσσω, 'hereafter,' 'for the future,' to be taken closely with *θῆκαν νώνυμνον*. The future is regarded as unseen, and so coming up behind us; cf. Iliad I. 343, *οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω*, *i.e.*, into the past and future. [According to Heyne and others *ὀπίσω* in Homer means 'in the past.']

223. Verg. *Aen.* i. 309, *qui te talem genuere parentes.*

225. **τίς δαί**, the reading of Aristarchus, offers a rhyme with *δαίς*. [Exactly the same doubt between *δέ* and *δαί* occurs Sophokles, *Antigone*, 318. The mss. here read *δέ* without exception, which gives a very decided hiatus.]

τίπτε δέ σε χρεώ; 'wherefore needest thou this?' Supply *ἔχει* (with Hermann) or *ἵκανεν*, cf. ζ. 136, *χρειὼ γὰρ ἵκανεν*. **ἔπλετο**, our English idiom uses the present. **τίπτε** = *τί ποτε*, acc. of respect.

225*f.* 'What feast, nay, what rout is this? is it a clan drinking, or a wedding-feast? for here we have no banquet where each man brings his share.' (Butcher & Lang).

226. **εἰλαπίνη**, connected by Fick with *volup-tas*; *volup*, *Ϝέλπω*, *Ϝελπίς*. The *ειλ-* represents *ἐϜλ-*. [The old derivation was *πίνειν κατ' ἴλας*, with a sacrificial notion.] Scan *ειλαπινη ͡ ηε* by *synizesis*. Nauck writes *εἰλάπιν' ἠέ*.

227. **ὥς τε**, introducing the simile, to be taken with *ὑβρίζοντες*, *μοι* with *δοκέουσιν*, *ὑπερφιάλως* with *δαίνυσθαι*.

ἔρανος, 'a pic-nic,' *i.e.*, a meal to which each guest contributes his share, = the later *δεῖπνον ἀπὸ συμβόλων*. [Nitzsch denies that the word bears this meaning in Homer, translating rather a feast of princes with a king. Fick connects *ἔρανος* with Indo-Germanic *rana*, = 'pleasure.']

232. **μέλλεν ἔμμεναι**, 'promised to be'; [others overcharging the word with subjectivity, 'know that there was a time when I thought this house would be rich and blameless.']

234. **ἐβόλοντο** = *ἐβούλοντο*. [Cf. Curtius, 549. Schol. H and Eustathius read *ἐβάλοντο*, which Nitzsch and others adopt. Spitzner reads *ἑτέρωσ' ἐβάλοντο*, *in alteram partem se verterunt*. *ἐβάλοντο* if adopted = 'determined,' sc. *ἐν θυμῷ*.]

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235. **περὶ πάντων**, *i.e.*, in a more horrible manner.

238. **τολύπευσε**, 'finished,' lit. 'wound up the clue of war,' as if it had been a ball of wool.

239. **Παναχαιοί**. The word Ἕλλην is not yet a collective name (Thuc. i. 3), Hellas being yet a single state in Thessaly. The Πανέλληνες are found B. 530, beside the Achaeans, while the later use of the word Πανέλληνες is given to Παναχαιοί. [Gemoll, *Einleitung*, p. 3.]

240. **κλέος**, 'fame,' in the twofold sense of report and honour. **ὀπίσσω**, see 222 note.

241. **ἀκλειῶς**, 'silently,' proleptic. [This is more graphic than 'ingloriously,' which the word certainly does mean at X. 304. Nauck writes ἀκλεέως.]

Ἅρπυιαι, 'storm-spirits,' cf. *υ*. 66, ἀνέλοντο θύελλαι; the root is ἁρπ-, cf. ἅρπη, 'bird of prey'; ἅρπαξ, 'greedy,' ἁρπάζω, 'plunder,' Lat. *rap-io*, *rap-ax*, *rap-idus*, *rap-tor*, *rap-ina*. [Curtius, 263, 728.] It can scarcely be said that they bear any similarity to the Harpies of Vergil, *Aen*. iii. 316, *virginei volucrum voltus, foedissima ventris | proluvies uncaeque manus et pallida semper | ora fame*.

245. **νήσοισιν**, 71*n*.

246. Odysseus was so to speak the over-lord of the Kephallenian kingdom, which is in Homer divided into two main parts, viz., (*a*) Samē [some authorities as early as Strabo read Σάμῳ], (*b*) Dūlichion.

[**Δουλίχιον**. Curtius, 191.]

Ζακύνθῳ, here masc., but fem. in *ι*. 24, and Verg. *Aen*. iii. 270, *nemorosa Zacynthos | Dulichiumque Sameque et Neritos ardua saxis*. For the short syllable before Ζακύνθῳ, cf. B. 824, οἳ δὲ Ζέλειαν.

247. **κραναή**, always of Ithaka.

249. Penelope hates the idea of marriage, not being certain of Odysseus' death. She would 'make an end' by choosing a husband.

250. **δύναται**, 'prevails upon herself.'

φθινύθουσιν ἔδοντες, 'eat up.'

251. **τάχα**, never in Homer = 'perchance.' **διᾱραίω**, a strong word, lit. 'hammer to pieces.'

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252. **ἐπαλαστήσασα**, 'having waxed wroth.' The derivation of this *ἅπαξ λεγ.* is very dubious, that which connects it with *ἄλαστος*, *ἀ- λαθ-* being the most probable.

253. **ἦ δή**, 'full plainly.'

254. **κε** with the optative in a relative sentence after a present negative chief clause (the negative here is *δευῄ*) denotes the result brought about (Ameis); transl. *qui manus inferat.*

255. **ἐν πρώτῃσι θύρῃσιν**, *i.e.*, 'in front of the door,' cf. *ἐπὶ προθύροις*, 103.

256. Odysseus would appear in the full panoply (note that each Homeric hero bore two spears) worn by every traveller. Thuc. i. 6, 'For the whole of Hellas used to wear arms, as their dwellings were unprotected and their communication with one another insecure; and they lived wearing arms in ordinary as foreigners do now.'

257. **τοῖος**, *i.e.*, so young and strong.

τὰ πρῶτα, 'that first time.'

259. **Ἐφύρη**, a town in Thesprotia. The word is perhaps an Aeolic form of *Ἐφόρα* = watch-tower; so *ὄνυμα* = *ὄνομα*, *στύμα* = *στόμα*. [Or an inland town of Elis, in north-west Peloponnese, on the river Selleis, where Augeias dwelt. But the Thesprotian town is more probable, as the Taphians dwelt north of Ithaka. Ephyrē was also the old name of Corinth, Z. 152, 210.]

ἀν-ιόντα, 'coming back.'

260. **καὶ κεῖσε**, *i.e.*, as well as to other places.

261. 'That he might have it to poison his bronze-tipped arrows withal,' infinitive of the aim which is especially frequent with *εἶναι*. Cf. N. 312, *νηυσὶ μὲν ἐν μέσσῃσιν ἀμύνειν εἰσὶ καὶ ἄλλοι.* Cf. Goodwin, § 265.

No instance occurs in the Iliad of poisoning arrows, although if there had been any at the time when the Iliad was written, it would surely have been mentioned in so warlike a poem. This makes for a more artificial state of things, and therefore for the later date of the Odyssey. [La Roche suspects however that 259-265 are an interpolation of a rhapsodist.]

262. **οὔ Fοι**, § 27.

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263. **νεμεσίζομαι**, with the accusative and infinitive or dative = 'am angry with,' with acc. or gen. = 'feel an awe of,' B. 138, *ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν.*

264. **-εσκε**, iterative, § 8*i*. **αἰνῶς**, cf. 208.

266. 'Sudden would be their death, bitter their wedlock.'

267. **θεῶν ἐν γούνασι κεῖται**, 'in the laps of the gods,' with reference to their sitting statues; cf. *genua incerare deorum*, Juv., 10. 55; offerings were there placed by suppliants. [(2) Referring to the practice of suppliants grasping the knees of those whom they supplicated. (3) 'In the power of the gods,' the knee being typical of strength.]

268, 270. **κεν**, with fut. indic. (§ 22*a*) as A. 175, *οἵ κέ με τιμήσουσι.* **μέγαρον**. See illustration.

270. **ὅππως**, 'how.'

271. **εἰ**, an exclamation; cf. *eia*, especially in the combination *eia age*.

273. **μῦθον πέφραδε**, 'tell out thy mind'; for the reduplicated aorist, cf. § 9.

275. **μητέρα** with *ἄνωχθι*, but afterwards softened down by a broken sentence.

[269-305. The passage abounds in difficulties and has been variously mended, for instance Hermann rejects 275-278 and 292; Friedländer supposes that the passage consists of three separate recensions. Bergk rejects the whole as part of the original Telemachy.]

277. **οἳ δέ**, 'and they,' the suitors.

ἔεδνα, 'bridal gifts such as should accompany in the case of a dear daughter'; *i.e.*, such as a suitor would be sure to give to *buy* his wife. Aristotle, *Pol.* 2. 5, 'the Greeks used to buy even their wives from one another.' **ἐπί**, cf. H. 195, *ἐφ' ὑμείων*. [This is Cobet's view. Most, including Nitzsch, translate *ἔεδνα* here as 'dowry,' including the bridal presents. (The root of the word *ἔεδνον* = *σϝέδνον* is probably *ἀδ-*, *σϝαδ-*, cf. *ἥδομαι*, *ἡδύς*, Lat. *suavis*, *suadeo*. Curtius, 229.)]

282. **ὄσσα**, a wandering voice from Zeus, distinct from *φημή* and *ὀμφή*. [Curtius, 460, 654, 668, 671.]

ἥ τε, 'for 'tis rumour that brings.'

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285. **ξανθός**, 'yellow-haired,' the prevailing colour would be black.

286. **ὅς**, 'he.' **δεύτατος** = *novissimus*; **ἦλθε**, 'returned.'

287. 'That thy father liveth and will return.' **ἀκούσῃς**, cf. 41 note.

288. **τρυχόμενος**, viz., 'by the suitors.' The implied meaning is that Odysseus may be expected within the year.

289. **τεθνηῶτος**. Verbs of hearing, etc., often have a genitive with predicative participle of something *heard*, as *β*. 423, *τοὶ δ' ὀτρύνοντος ἄκουσαν*, or *heard of*, as *β*. 220, *εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος*.

290. **δὴ ἔπειτα**, 'in that case.'

291. **χεῦαι**, *i.e.*, a cenotaph.

κτέρεα κτερεΐξαι, *iusta solvere*. Note the infinitive used for imperative, which is used especially in Homer.

§ 21*b*. Goodwin, § 269.

[293-303 condemned by Düntzer and Nauck. It is impossible to reconcile the marriage of Penelope with one of the suitors and the bloody expulsion of these. The suitors too would hardly stay in the house after the marriage, and 295, 296 do not agree very well with 253-268.]

296. **ἀμφαδόν**, 'openly,' originally an accusative. Cf. *ἐπισταδόν*, *σχεδόν* [Curtius, 649]. We find also *ἄμφαδα*, *ἀμφάδιον*, *ἀμφαδίην*. Cf. Peile, *Primer of Philology*, p. 116.

297. **ὀχέειν**, lit. 'wear,' *i.e.*, 'occupy thyself with,' almost 'bear thyself childishly.' **ἐπεί** *κ.τ.έ.*, 'since no longer art thou of an age thereto.' **τηλίκος** = *tantulus*.

298. **ἦ οὐκ**, synizesis. **ἀΐεις**, pres. when our idiom prefers the perfect.

300. **ὅ οἱ...ἔκτα**, an appended explanation, cf. *δολόμητιν*. **ὅ** = *ὅς* as at 254; [or possibly = later *ὅτι*, *quod*].

301. **φίλος**, vocative. **καὶ σύ**, 'thou too.'

302. **ἔσσ'** = *ἔσσο*, imperative. [According to Delbrück = *ἐσσί* on the ground that Telemachus already possesses the strength needed for his design.]

τις, collective, 'many a one.'

304. 'Who doubtless chafe at tarrying.'

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307. **φίλα φρονέων**, 43.

309. **ἐπειγόμενος ὁδοῖο**, 'though anxious to prosecute thy journey,' gen. of the object aimed at, cf. 315.

310. **τεταρπόμενος**, § 13.

313. **οἷα**, 'such keepsakes as.' [Düntzer and Naber *φίλοις*.]

315. **λιλαιόμενόν περ**, 'eager as I am.' **περ** is intensive, not concessive.

[316. Nitzsch suggests *σε* for *κε*, objecting to *ὅττι κε ἀνώγῃ* as leaving the giving in uncertain expectation, but *ὅττι κε* need imply no more uncertainty than that a thing is future and therefore not yet done.]

318. 'Taking it, a right royal one, from among thy treasures, and it will win thee a return gift.' **καί**, intensive, with *μάλα καλόν*, as *καὶ λίην*, 46. Cf. *θ*. 405, *πολέος δέ οἱ ἄξιον ἔσται*.

320. **ἀνοπαῖα**, 'a sea-eagle'; this is the rendering of Aristarchus, and would seem to agree best with the Homeric manner, in which a bird is not referred to without qualifying it by specifying the kind of bird. [(2) 'on high,' so Eustathius, La Roche, etc. (3) 'out of sight,' Jordan, etc., with Herodian. (4) *ἀνόπαια = τὰ ἀνὰ ὀπὴν ὄντα*. (5) (*divisim*) *ἀν' ὀπαῖα*, 'up the smoke vent,' so Nitzsch. But *ἀνά* and *δι-έπτατο* is a harsh collection of prepositions, and the pl. *ὀπαῖα* is strange. Voss's explanation of this pl. (that as Odysseus' house had two floors, there would be one hole in the ceiling another in the roof) would take the smoke *through Penelope's room*. The *Πανόπαια* of Cassius Longius does not mend matters. In accentuation authorities differ between *ἀνοπαῖα* and *ἀνόπαια*, the evidence being fairly divided. For further information see Hentze's *Anhang*, whence much of this note is derived.]

322. **τό πάροιθεν**, cf. 257 *τὰ πρῶτα*.

323. **ὀΐσατο**, 'the thought *arose*,' tense.

324. **ἰσόθεος**, always an epithet of *φώς*, which again (with or without *ἰσ*.) always ends the verse.

325. **σιωπῇ**, always in Homer an adverbial dat.

327. **λυγρόν**, the additional epithet is in Homer's manner.

ἐπετείλατο, '*had* laid upon them.' Cf. 2*n*.

328. [**θέσπις**, according to Göbel from root SPI (SPA)=

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'breathing,' so 'inspired.' Curtius, however, connects with root SEP = *say.*]

331. Kings and queens were always accompanied by (usually two) attendants; the custom was transferred also to the Attic stage.

322. The omission of the preposition πρός is poetical and especially frequent in Homer.

334. This veiling is still the custom in the East. **σχομένη**, 'after she had drawn,' tense.

336. **δακρύσασα**, 'having *burst* into tears.'

337. **γάρ**, nearly = 'since,' supplying the motive of a following clause, is in Homer's manner. [Others translate 'surely,' cf. Lat. *enim*, or supply '*I say this*, for.']

οἶδας = οἶσθα, only here in Homer, but found in Herodotus and Eur. *Alk.* 780, οἶδας ἣν ἔχει φύσιν; [Bekker reads with Zenodotus ᾔδης.]

338. **τε** generalises = *qualia.* Cf. § 25.

343. **τοιήν**, 'so noble'; **κεφαλήν**, cf. Hor. *Od.* i. 24, 1, *quis desiderio sit pudor aut modus* | *tam cari* capitis.

344. **ἀνδρός** after τοίην κεφαλήν. **εὐρύ**, predicate.

Ἑλλάς, a local district in Thessaly; **Ἄργος**, now the leading state of Peloponnese, so the phrase = 'from Dan to Beersheba.'

[Aristarchus condemned the verse as inconsistent with this rendering of Ἑλλάς; with him Bekker agrees.]

346. **τί τ' ἄρα**; 'Why now?'

347. **τ'** = τοι, 60*n.* Telemachus hides his true meaning.

349. **ἐθέλῃσι**, 101*n.* **ἑκάστῳ**, apposition.

ἀλφηστής. The simplest derivation is 'corn-eating,' *i.e.*, 'living on bread' (ἄλφι, ἔδειν); with which cf. σιτόφαγος, ι. 191. But this meaning is almost absurd (as Curtius, 292, says) when applied to Aesch. *Sept.* 770, ἀνδρῶν ἀλφηστᾶν ὄλβος ἄγαν παχυνθείς. So 'gain-seeking,' 'toilful' (opposed to the gods, 'who live at ease') from ἀλφάνω (*earn*) is preferable. A third rendering, that of Eustathius, 'reasoning' applied to men as distinguished from brutes, is not equally agreeable to the sense of the verb; and it must be noticed that it is applied as an epithet not to ἄνθρωποι but ἄνδρες. See further, Butcher and Lang, p. 410*f.*

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μᾶλλον, 'more' than others. [Plato, *Rep.* 424 B. quotes *ἐπιφρονέουσιν*, and in 352 *ἀειδόντεσσι.*]

353. **ἐπι-** = 'thereto.'

[355. Kayser punctuates *ἦμαρ ἐν Τροίῃ, πολλοὶ δὲ καὶ κ.τ.ἑ.*]

[356–359 were rejected by Aristarchus and other Alexandrines, and form an interpolation from a later speech of Telemachus (*φ*. 350-353), where they are directed to the suitors.]

356. **εἰς οἶκον**, 'to thy chamber,' as 360. Telemachus is awakening to a sense of responsibility and independence, but need not be charged with want of courtesy to his mother, the verses being spurious.

359. **τοῦ γάρ**, 'for to him belongs,' *i.e.*, to me.

360. **βεβήκει**, 'she was gone,' the tense marks the suddenness of departure.

363. **κλαῖεν**, 'continued to weep.' **ὄφρα** = 'until,' is usually combined with *ἄν*(*κε*).

365. **σκιόεντα**, 'dim,' 'dusky'; in hot countries the sun must be kept out.

366. **παραί** (= *παρά*), **κλιθῆναι**, tmesis; **λεχέεσσι**, local dat.

369. **νῦν μέν**, opp. to *ἠῶθεν δέ* 372. **δαινύμενοι**, causal, Goodwin, § 278, 2.

370. **τόδε**, explained by *ἀκουέμεν*, cf. 82, 376 [inferior mss. *τά γε*].

[374–380 brought in from *β*. 139-145 where they are more appropriate.]

375. 'taking turns in your several houses.'

376. Note the synonymous words used to strengthen the sense.

378. **ἐπιβώσομαι**, § 8*c*; **δῷσι**, § 10.

380. **κεν...ὄλοισθε.** The sentence is more or less independent of the construction of 379. **δόμων**, '*this* house.'

381. **ὀδάξ.** The *ὀ*- is prothetic, *i.e.*, no part of the root, as may be seen from a comparison with *δάκνω*, *dens*. So we find *δύρομαι, ὀδύρομαι· κέλλω, ὀκέλλω* [Curtius, 725].

382. **θαύμαζον**, tense. **ὅ** = later *ὅτι* 'in that' [or = 'who' as at 300*n*.]

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383. The characters of the leading suitors are sharply drawn and sustained throughout. Antinoüs the scoffer, Eurymachus the oily-tongued.

384. **ἦ μάλα δή**, 'in good truth.' **αὐτοί**, *i.e.*, by immediate inspiration.

387. 'Which (*τὸ βασιλεύειν*) we know is by descent thine ancestral right.'

389. 'Wilt thou be wroth at the word which I shall say.'

390. **καί**, with *τοῦτο*. **γε**, 'if Zeus do *but*.'

391. **ἦ φῄς**; 'thinkest thou *truly?*' in bitter mockery.

[392. **βασιλευέμεν**, Naber conjectures *βασιλῆ' ἔμεν* in order to supply a subject to *οἱ*, needlessly, for *τῷ βασιλεύοντι* can easily be supplied. Göbel would substitute *δῶμα* for **οἱ δῶ**, as *δῶ* is elsewhere always accusative.]

τε...καί answer each other.

394. **βασιλῆες**, 'nobles,' 'princes.'

Ἀχαιῶν, with *ἄλλοι*.

396. **τόδε**, probably *τὸ βασιλευέμεν*. **ἄν ἔχῃσι**, 'may have,' in Homer = future indicative and used with or without *ἄν*.

400. Cf. 267*n*.

401. **Ἀχαιῶν**, with *ὅς τις*.

402. This alliteration of *s* was called by grammarians *sigmatismus*.

404. For double accusative, cf. Goodwin, § 164. [Voss and Bekker read *ἀπορραίσει'* (optative), as in Homeric usage. When *ὅς τις* occurs in a subjoined clause it takes an optative if an optative has preceded.] 'So long as Ithaka exists.'

406. **ὁππόθεν**, indirect, **ποίης**, **ποῦ**, direct question. **εὔχεται εἶναι**, 180.

408. **φέρει**, the tense is from the standpoint of the suitors.

409. **τόδε**, cogn. acc.; cf. *ρ*. 444 *νῦν δεῦρο τόδ' ἵκω*, **Ξ**. 309 *δεῦρο κατ' Οὐλύμπου*. **τόδ' ἱκάνει**, Goodwin, § 155, note 1.

410. **οἷον**, 32*n*. **ἄφαρ**, with *ἀναΐξας*.

411. **γνώμεναι**, 'for us to know him,' infinitive o purpose. Cf. *νίψασθαι* 138*n*.

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γάρ, ('he needed not to avoid this) *for.*' **εἰς ὦπα**, 'in the face,' [or when one looked at him face to face].

[414. **ἀγγελίης** is better supported than *ἀγγελίῃ*, Kayser conjectures *ἀγγελίης* (an Ionic construction), comparing Hdt. i. 126, *ἐμέο πειθόμενοι.*]

πείθομαι, 'am persuaded by,' [not 'trust' which would require *πέποιθα*].

εἴ ποθεν ἔλθοι, sc. *πατὴρ ἐμός* [others *ἀγγελίη* supplied from *ἀγγελίης*].

417. **οὗτος**, subject. **ἐκ Τάφου**, with *ξεῖνος πατρώϊος*, not with *ἐστίν*.

420. **ᾱθανάτην**, the *ᾱ*, due to arsis, is frequent in many-syllabled words which could not else get into the verse, so *ἀκάματος*, *ἀπονέεσθαι*, Verg. *Italia.*

422. **ἐπ-ελθεῖν, ἐπ-ῆλθεν.** *μένω* takes accusative and infinitive.

423. **τερπομένοισι**, *epanalepsis.* Cf. 23*n.*, 51*n.*

424. **οἰκόνδε Ϝέκαστος**, § 27.

425. **αὐλῆς**, with *ὅθι*, Goodwin, § 168. [Better than as local genitive with which cf. 24*n.*]

426. **περισκέπτῳ**, 'wide looking,' built on a height as in rude times houses would for protection be. [Others translate 'sheltered,' others again 'conspicuous.']

427. **ἔνθα**, 'thither.' **φρεσί**, local dat.

428. **ἰδυῖα**, from *εἰδώς*; so *τεθηλώς, τεθαλυῖα.* For the moral meaning of the phrase cf. *ἀθεμίστια εἰδώς* of the Cyclops. The word has the digamma, cf. § 27.

430. **κτεάτεσσιν ἑοῖς**, instrumental dative, Goodwin, § 188.

431. 20 oxen was a high price for a slave, as at Ψ. 705 a highly accomplished one is valued at 4 oxen. The valuing in cattle points to an early date when coins were not known; cf. Z. 235, *ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, | χρύσεα χαλκείων ἑκατόμβοι' ἐννεαβοίων.*

433. For the *parataxis*, cf. § 23.

436. **ᾤϊξεν** (=Attic *ἔῳξε*), sc. Telemachus.

438. **πυκιμηδής** = *πυκινὰ φρεσὶ μήδε' ἔχουσα*, T. 353.

439. 'Smoothed with her hand.'

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440. **τρητός**, 'bored' with holes to receive cords, like a soldier's bed. [(2) to receive not cords but bolts; (3) 'carven,' of the perforated work of the couch.]

441. 'She drew the door to with the silver handle, and shot the bolt home by means of the thong.'

κληῒς has a double meaning, (1) the 'bolt' or 'bar,' (2) the 'key,' or, more strictly, the 'hook' which lifted the bar, and then drew it back.

443. **παννύχιος**, adverbial, 'all through the night.'

444. **βούλευε**, 'kept pondering.'

πέφραδε, '*had* enjoined,' reduplicated aorist.

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VOCABULARY.

* Un-Attic word or form. (Forms in η = α are not always so marked.)
† Homeric ἅπαξ λεγόμενα.
§ Nearly always in Odyssey alone.

ἀγαθός, ή, όν, adj., *good*, 43 [ἄγαμαι].

'Αγαμεμνον-ίδης, ου, m., *son of Agamemnon, i.e.*, Orestes, 30.

ἀγγελίη, ης, f., *report, news*, 408, 414 [cf. *gallus*, night-in*gale*].

ἄγε, ἄγεθ' (ἄγετε), imper. of ἄγω, *come, come now*, 76, 169.

ἀγ-ήνωρ, opos, adj., *haughty, overweening*, 106, [ἄγα, ἀνήρ].

ἀγ-κρεμάσᾱς, ᾱσα, αν, aor. part. of ἀνα-κρεμάννῡμι, 440.

***ἀγόρευε(ν)**, imp. of ἀγορεύω.

ἀγορεύω, f. σω, v.a., *tell, say, speak*, 174, 179, 307, 382 [ἀγορή].

ἀγορή, ῆς, f., *assembly*, 90, 272 [ἀγείρω = *gather*].

ἀγορήν-δε, adv., *to the assembly*, 372.

ἄγριος, η, ον, adj., *savage, wild*, 199 [ἀγρός, *agrestis*].

ἀγρός, οῦ, m., *land, country*, 185 [*ager*].

ἄγχι, adv., *near*, 157 [orig. case of subst. conn. with ἄγχω, *ango*].

'Αγχίαλος, ου (* -οιο), m., *Anchialus*, father of Mentes, 180.

ἄγω, v.a., *lead*, 130; *bring*, 172; *carry*, 184 [*ago*].

ἀδήσειε(ν) (ᾰ), aor. opt. of obsol. ἀδέω, *I loathe, feel a loathing*, 134 [cf. *satis*].

ἀδινός, ή, όν, adj., *in plenty*, or *full fed, fatted* [ἄδην], 91 (see note).

ἄεθλος, ου, m., *toil*, 18 [ἀ-Ϝεθ-, *vadari*, implying a contest on which bets were made].

ἀ-είδω, f. -σω, v.a. and n., *sing*, [connected with original VAD, cf. ἀηδὼν = nightingale].

ἀείρω, v.a., *raise*, 141.

ἀ-έκητι, adv., *against the will*, 79.

ἀ-έκων, ουσα, ον, adj., *against one's will*, 199, 403.

ἀ-θάνατος, ον, adj., *immortal, deathless*, 31, 79, etc., esp.

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as an epithet (or bye-name) of the gods.

'Αθήνη, ης, f., *Athene*, the goddess who protected the arts, especially the occupations of women, the patroness of cities and of certain warriors (being herself the war-goddess), *e.g.*, Odysseus and Diomedes, 44, 125, 327.

ἀ-θρόος, η, ον, adj., only pl., *all together*, *assembled*, 27; *at one time*, *at once*, 43.

αἵ, from ὅς, ἥ, ὅ, 54.

***αἴ**, conj., *if* (with subj.), 279 [obsolete Aeol. and Dor. case of ὅς].

αἶη, ης, f., *land*, *country*, 41, 75, 203.

Αἴγισθος, ου, m., *Aegisthus*, son of Thyestes, paramour of Klytaemnestra during the absence of her husband Agamemnon at Troy, and his murderer on his return to Mykenae, afterwards slain by Orestes, Agamemnon's son, 29, 35, 42, 300.

αἰδοῖος, η, ον, adj., *grave*, *reverend*, 139 [αἰδώς = *reverence*].

αἰεί, **αἰέν**, adv., *always*, *ever*, 56, 68, 91, 263 [cf. αἰϝών, *aevum*].

Αἰθίοπες, ων, m., *the Ethiopians*, a pious people, dwelling near the ocean, visited by the gods, in two halves, one east, one west, 22, 23 [lit. *burnt* by the sun].

αἴθομαι, v. mid., *flash*, *blaze*, 429.

αἴθων, ωνος, adj., *flashing* (of steel), 184; elsewhere of horses, oxen, eagles and lions.

αἴ κε, conj., *if perchance* (with subj.)

†αἱμύλιος, η, ον, adj., *wheedling*, *wily*, 56 [perhaps cf. αἱμός = *sharp*].

αἰνῶς, adv., *terribly*, *exceedingly*, 208, 264 [αἰνός = *dreadful.*]

αἰπύς, εῖα, ύ, adj., *sheer*, *utter*, 11, 37.

αἱρέω, f. -ήσω, pf. ᾕρηκα, aor. εἷλον, v.a., *take*, 121, 318; mid., *take*, 99.

αἴρω, aor. mid., ἠράμην, v.a., *raise*; mid., *win*, *obtain*, 390.

ἀΐσσω, f. ξω, v.n., *speed*, 102.

ἄ-ϊστος, ον, adj., *lost to sight*, 235, 242 [ἀ-ιδ-τος: cf. ἴσμεν = ἴδμεν, ὀσμὴ = ὀδμή].

αἶσχος, εος, n., *shame*, *shameful deed*, 229 [= αἴδσχος, cf. αἰδέομαι].

***αἰτιάασθαι** = αἰτιάεσθαι.

αἰτιάομαι, v.dep., *blame*, *accuse*, 32 [αἰτία = *blame*].

αἴτιος, η, ον, adj., *blameworthy*, *chargeable*, 348 [αἰτία = *blame*].

***αἰτιόωνται** = αἰτιάονται, 32.

αἶψα, adv., *quickly*, *forthwith*, 392.

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ἀΐω, v.a., *hear*, 298.

ἀκαχίζω, v.n., *grieve*.

ἀκαχμένος, η, ον, *pointed*, 99 [redupl. from root ἀχ-].

ἀκ-αχοίμην, aor. opt. of ἀκαχίζω' 236.

ἀ-κλειῶς, adv., *without report*, or *ingloriously*, 241 [ἀ neg., κλε-, cf. κλέος].

ἄ-κοιτις, ιος, f., *wife*, 39 [ἀ copul., κοίτη = *couch*].

***ἀκουέμεν** = ἀκούειν, 370.

***ἀκουόντεσσι** = ἀκούουσι, 352.

ἀκούω, -σομαι, v.a., *hear*, 94; (with acc.) 282; *hear of*, 287; *listen* (absol.), 326, 352; (with gen.) *listen to*, 370.

ἀλαόω, f. -ώσω, aor. *ἀλάωσα, v.a., *blind*, 69 [ἀλαός, cf. ἀλάομαι = *wander*].

ἄ-λαστος, ον, verbal adj., *not to be forgotten*, 342 [ἀ neg., λαθ- cf. λανθάνω].

ἄλγος, εος, n., *woe*, *affliction*, 4, 34 [cf. ἀλέγω = *take trouble*].

ἀλεγύνω (ῡ), v.a., *pay heed to*, *prepare*, 374.

ἀλεείνω, v.a., *shun*, *avoid*, 433 [cf. ἀλέα, *avoiding*; ἄλη, *wandering*].

ἄλκῐμος, η, ον, adj., *strong* (of a sword), 99; (of Telemachus) 302 [ἀλκή = *strength*].

ἄλλα, from ἄλλος, 128, 244.

ἀλλά, conj., *but*, 6, 16, 22, etc.

ἀλλήλων, recipr. pron., *of each other*, 187, 209.

ἀλλό-θροος, ον, adj., *foreign*, *of foreign speech*, 183 [ἄλλος, θρόος].

ἄλλος, η, ο, adj. pron., *other*, *another*, 47; usu. pl. *others*, 11, 132, 210; almost = *besides*, 177; οἱ ἄλλοι, *the rest*, 26 [cf. alius].

ἀλλό-τριος, η, ον, adj., *belonging to another*, *another man's*, 160.

ἄ-λοχος, ου, f., *wife*, *spouse*, 35, 432 [ἀ copul., λέχος = *bed*].

ἅλς, ἁλός, f., *sea*, 72, 162 [lit. *salt*, cf. *salum*].

§ **ἀλφη-στής**, οῦ (d. pl. -στῇσι), adj., *gain-seeking*, *toilful*, 349 (see note). [ἀλφάνω].

ἀλωή, ῆς, f., *vineyard*, 193 [cf. ἀλοίαω = *thresh*].

ἅμα, prep. with DAT., *together with*, 98, 331, 428 [rt. 'AM-, 'OM-, cf. ὁμός, ὁμοῦ, ὅμοιος, *simul*, *simulo*, *similis*].

ἀ-μβρόσιος, η, ον, adj., *immortal*, 97 [ἀ, neg., βροτός or μορτός, cf. *morior*, *mors*, *mortalis*].

ἀμείβομαι, f. -ψομαι, v. mid., *answer*, 44; *change*, 375 [cf. Lat. *moveo*, *muto*].

ἀμείνων, ον, comp. adj., *better*, 376 [perhaps cf. old Lat. *manus* = *good*].

***ἄμμι** = ἡμῖν, 123.

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†**ἀμόθεν**, adv., *from some source* or *point*, 10 [ἀμός, cf. οὐδαμῶς].

ἀμοιβή, ῆς, f., *requital*, 319 [ἀμείβομαι].

ἀμύμων(ῡ), ον, adj., *noble*, 29, 232, [ἀ neg., μῶμος = *blame*; but the word has quite lost this meaning, being applied to the seducer and assassin Aegisthus.]

ἀμφαδόν, adv., *openly*, 296. [= ἀνα-φαδόν, cf. ἀνα-φαίνομαι.]

ἀμφί, prep. with DAT., *concerning*, 48.

§ **ἀμφί-αλος**, ον, adj., *sea-girt* (of Ithaka), 386.

ἀμφι-πέλομαι, v. dep., (of sound) *float around*, 352.

ἀμφί-πολος, ου, f., *maid-servant*, 136, 191, 331, 335, 357, 362. [ἀμφί, πέλω = *be about*].

ἀμφί-ρῠτος, η, ον, adj., *sea-girt*, 50 [ῥέω = *flow*].

ἀμφίς, adv., *asunder*, 54.

ἄν (in Homer often κε) conditional particle marking uncertainty, used, though with large variety of meaning, with every mood and every tense, except the imperative and indic. pres. and perfect.

ἀνά, prep. with ACC., *along*, 193; *through*, 365.

ἀνα-βαίνω, aor. part. f. ἀναβᾶσα, v.n., *go up*, 210, 364.

ἀνα-βάλλομαι, v. mid., *begin*, 155, of music, *prelude*, *strike up*.

***ἀνα-βήμεναι** = ἀνα-βῆναι, 210.

ἀνα-γιγνώσκω, f. γνώσομαι, aor. -έγνων, v.a., *recognise*, 216.

ἀνάγκη, ης, f., *necessity*, adv., dat. ἀνάγκῃ, *by constraint*, 154 [cf. ἄγχω, *ango*, *angustus*].

ἀνά-θημα, ατος, *sequel*, *addition*, 152 [ἀνά, τίθημι, rt. θε].

ἀν-αιδής, ές, adj., *shameless*, 254.

ἀν-αΐσσω, f. ξω, v.n., *start up*, 410.

ἀνα-κρεμάννῡμι, f. κρεμάσω, v.a., *hang up*, 440.

ἄναξ, κτος, m., *king*.

ἀνάσσω, v.n., *rule* (with dat.), 117, 181, 402.

***ἄνδρεσσι** = ἄνδρασι, 358.

ἀνδρο-φόνος, ον, adj., *man-slaying*, *deadly*, 259.

ἀνέγνων, aor. ind. of ἀναγιγνώσκω.

ἄν-ειμι, v.n., *rise* (of the sun), 24; *return*, 259.

***ἀν-είρεαι** = ἀν-είρει.

ἀν-είρομαι, v. dep., *ask* (with two acc.), 231.

ἄνεμος, ου, m., *wind*, 98 (*ἄω, ἄημι, Lat. *animus*, *anima*].

ἀνερ-, α, -ες, -ος, see ἀνήρ, 161, 176, 292.

ἀν-ερείπομαι, v. dep., *snatch away*, 241.

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ἀν-έρχομαι, v. dep., *come back*, 317.

ἀνήρ, ἀνδρός (*ἀνέρος), m., *man*, 1, etc. [rt. (A)NΔP, cf. ἄνθρωπος, ἀγ-ήνωρ].

§ **ἀν-ηρείψαντο**, aor. of ἀν-ερεί-πομαι, 241.

ἄνθρωπος, ου, m., *man*.

ἀνιάω, *f. -ήσω, aor. pass. part. *ἀν-ιηθείς, v.a., *annoy*, 133.

ἀν-ιών, οῦσα, όν, part. of ἄν-ειμι.

ἀνοπαῖα, ης, f., perhaps *a sea eagle*, 320 (but see note).

ἄντα, prep. with GEN., *over against*, *in front of*, 334.

ἄντια, prep. with GEN., *against*, *in opposition to*, 78 [ἀντί].

ἀντιάω, v.n. with gen., *go to meet*, *enjoy*, 25 [ἀντί].

ἀντί-θεος, η, ον, adj., *god-like*, epithet of Odysseus, 21; of Polyphemus, 70 [perhaps *rivalling God*].

'Αντίνοος, ου, m., *Antinous*, son of Eupeithes, and one of the suitors of Penelope, 383 *ff.*

ἄντιον, adv., *over against*, *face to face*, 213, 230, etc.

***ἀντίοων** = ἀντιάων.

ἄνωγα, perf. = pres., *bid*, 269, 274; *prompt*, 316.

ἄνωχθι, imperat. of ἄνωγα.

ἄξιος, η, ον, adj., *worth* (with gen.), 318 [cf. ἄγω = *weigh*].

ἀοιδή, ῆς, f., *song*, 159, etc. [ἀείδω].

ἀοιδός, οῦ, m., *singer*, *bard*, 325, 338 [ἀείδω].

ἀπ-αμείβομαι, v. mid., *make answer*, 63, etc.

ἀπ-άνευθε(ν), adv., *far off*, 190 [ἀπό, ἀνεύ = *without*, -θε].

ἅπας, ᾶσα, αν, adj., *all*, *the whole*, 19 [stronger form of πᾶς].

ἀπ-έβη, aor. of ἀπο-βαίνω.

ἀπ-εῖπον (inf. *-ειπέμεν), aor., *speak out*, 9.

ἀ-πείρων, ον, adj., *boundless*, 98 [ἀ- neg., πέρας = *limit*].

ἀπ-έτισε, aor. of ἀπο-τίω.

ἀπηλεγέως, adv., *without regard for consequences*, *bluntly*, 373 [ἀπό, ἀλέγω].

ἀπό, prep. with GEN., *away from*, 49, 75, 203. [At 49 it stands after its word, and the accent is therefore thrown back.] [Cf. Lat. *ab*.]

ἀπο-βαίνω, f. -βήσομαι, aor. ἀπ-έβην, v.n., *go away*, 319.

ἀπο-είπω, subj. of ἀπ-εῖπον, 373.

ἀπο-θρώσκω, v.n., *leap up*, *rise* (of smoke), 58.

ἀπ-οίχομαι, v. dep., *am gone*, 135, 253.

***ἀπ-οιχομένοιο** = ἀπ-οιχομένου, 135.

ἀπ-όλλυμαι, with perf. act. ἀπ-όλωλα, *perish*, 47, 166; *pass away*, 413.

ἀπ-όλλῡμι, aor. ὤλεσα, v.a., *lose*; mid. *perish*.

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***ἀπο-παύε'** = ἀπο-παύου (ἀπο-παύεο).

ἀπο-παύομαι, v. mid., *cease from*, 340.

ἀπο-αίνυμαι, v.a., *wrest from* (with two acc.'s), 404.

ἀπο-τίνω, v.a., *pay a penalty*, 43.

ἀ-ποτμό-τατος, η, ον, superl. adj., *most unfortunate*, 219 [ἀ- neg., πότμος = *that which befals one*, root πετ = *fall*, cf. πίπτω; so Lat. *casus*].

ἄ-πυστος, ον, adj., *unheard of*, 242 [= ἀ-πυθτος, cf. πυνθάνομαι].

ἀπ-ωθέομαι, f. -ώσομαι, v. mid., *thrust away*, 270.

ἀπ-ώλετο, 2 aor. ind. of ἀπ-όλλυμαι.

***ἀπ-ώσεαι** = ἀπ-ώσει, fut. of ἀπ-ωθέομαι.

ἄρ, ἄρα, ῥα, adv., *so*, *then*, 106, 110, 242, 335; also in questions, 346 (less logical than οὖν) [probably cf. root 'AP-, ἀραρεῖν = *fit*].

ἀράομαι (ᾱ, Hom.), v. dep. *pray*, *pray that*, 164, 366 [ἀρά = *prayer*, *curse*].

ἀρ-αρ-ίσκω, v.a., *fit out*, 280 [root 'AP- = *fit*, *join*, from which come ἄρα, ἀριθμός, Lat. *arma*, *artus*, *ars*, etc.]

'Αργεῖοι, ων, m., *Argives*, *men of Argos*, hence (these being in the Homeric times the leading Greek state) *Greeks*, 61, 211.

'Αργεϊ-φόντης, ου, m., *bright and so swift as light.* Hermes so called as the messenger of the gods, 38. (The old translation was *slayer of Argus.*)

"Αργος, εος, n., *Argos*, a city with its surrounding district in North-East Peloponnese, and hence the *Peloponnese itself*, 344.

ἀργύρεος. η, ον, adj., *of silver*, *silver*, 137, 442 [ἄργυρος = *silver*].

ἀρέσθαι, aor. mid. of αἴρω, 390.

***ἀρησαίατ'** = ἀρήσαιντο, aor. opt. of ἀράομαι, 164.

ἄριστος, η, ον, superl. adj., *best*, *most excellent*, 280; especially of *nobles* as opposed to common folk, 211, 245 [root 'AP-, cf. "Αρης and under ἀραρίσκω].

ἀρνειός, οῦ, m., *ram*, 25 [ἀρνός = *lamb*].

ἀρνέομαι, v. dep., *refuse*, 249.

ἄρνυμαι, v. dep., 5, 240 [lengthened form of αἴρομαι].

ἄρουρα, ης, f., *land*, πατρὶς ἄ., *fatherland*, 407 [root 'AP = *plough*; cf. ἄροτρον, *aratrum*, *aro*, *arvum*].

ἅρπυιαι, ῶν, f., *the snatchers*, the personified storm-spirits, 241 [root 'AΡΠ-, cf. ἁρπάζω, *snatch*; Lat. *rapio*, *rapax*, *rapidus*].

ἄρσας, aor. part. of ἀραρίσκω.

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ἀρτύνω (f. ἀρτυνέουσι), v.a., *provide*, 277.

ἀρχή, ῆς, f., *beginning*, ἐξ ἀρχῆς, *from of old*, 188.

ἄρχω, v.a., *begin*, 28; mid. *begin*, 367.

ἀ-σκελής, ές, adj., *obstinate*; neut. as adv., *persistently*, 68 [ἀ euphon., σκέλλω = *dry up*, so lit. *dried up*, *tough*].

ἀσκέω, v.a., *arrange*, 439.

ἀ-σπερχές, adv., *hotly*, *exceedingly*, 20 [ἀ intensive, σπέρχομαι].

ἀσπίς, ίδος, f., *shield*, 256.

ἄστυ, εος, n., *city*, 3 [root FAΣ, cf. ἑστία, Lat. *Vesta*].

ἀσχαλάω, v.n., *am distressed*, 304.

***ἀσχαλόωσι** = ἀσχαλάουσι.

ἀτάρ, conj., *but*, *moreover*, 180.

ἀτασθᾰλίαι, ῶν (d. *-ῇσι), f., *reckless guilt*, 7, 34.

***Ἄ-τλας**, αντος, m., *Atlas*, the father of Kalypso, he kept apart the pillars of earth and heaven, 52 [ἀ- intens., τλα- = *support*].

Ἀτρεΐδαο = Ἀτρεΐδου, gen. of

Ἀτρεΐδης, ου, m., *son of Atreus* [son of Pelops and King of Mykenae], *i.e.*, Agamemnon, himself King of Mykenae, who went to Troy as general-in-chief, and was murdered on his return by his wife Klytaemnestra and by Aegisthus, 35, 40.

ἀ-τρεκέως, adv., *truly*, 169, 179, 206, 214 [ἀ- neg., root TARK = *twirl*; so ἀ-τρεκής = *that which is not turned*, *true*, Peile, p. 46].

ἀ-τρύγετος, ον, adj., *restless*. (The old translation was *unvintaged*, from τρυγάω.) [τρύω = *disturb*.]

αὖ, adv., *again*, *on the other hand*, 213 [connected with *ille*, *alter*].

αὐδάω, v.a., *address*, 213 [αὐδή].

αὐδή, ῆς, f., *voice*, 371.

αὔλειος, η, ον, adj., *of the court-yard*, 104 [αὐλή].

αὐλή, ῆς, f., *court-yard*, *court*, 425.

αὔριον, adv., *to-morrow*, 272.

αὐτάρ, conj., *but*, *and moreover*, 9, 57, etc.

αὖ-τε, adv., *on the other hand*, *then*, 111, 178, 383.

αὐτίκα, adv., *straightway*, 324.

***αὖτις**, adv., *back again*, 317 [= αὖθις, which is not however the original form].

αὐτός, ή, ό, pron., *-self*, *him-*, *her-*, *itself*, *themselves*, 7, 33, 39, etc.; *he*, *they*, 109.

αὐτοῦ, adv., *there* [locative of αὐτός].

ἀφ-αιρέομαι, v. mid., *take away*, 9 [ἀπό, αἱρέομαι].

ἄφαρ, adv., *forthwith*, 410.

ἀφ-είλετο, aor. of ἀφ-αιρέομαι, 9.

***ἀφ-ίκεο**, aor. ind., 2nd sing. of

ἀφ-ικνέομαι, v. dep., *arrive, come*, 171, 332. [Tenses are formed from ἀφικ-.]

ἀφνειός, όν, adj., *wealthy*, 393; comp. -ότερος, 165 [ἄφενος = *wealth*, cf. Lat. *ops, cop-ia*, Curtius, p. 510; the ε is no part of the root].

Ἀχαιοί, ῶν, m., the chief tribe of the Greeks in Thessaly, Messene, Argos, and Ithaka, and name of the Greeks collectively, 90, 272, 286, 326, 394, 401.

ἄψ, adv., *back*, 276 [ἀπό].

ἄωτον, ου, n., *fleece*, or perhaps *rich, soft fleece* [ἄημι, as wool, which is fluffy and blows about, is the best: Peile, p. 153*n*].

Βαίνω, f. βήσομαι, aor. ἔβην, v.n., *go*, 211; βῆ ῥ' ἴμεν, *went forth*, 441. [Tenses are formed from βα-.]

***βάλε** = ἔβαλε, 364.

βάλλω, v.a., *put*, 201; *cast, shed*, 364 [=βαλ-jω].

βασιλεύς, έως, m., *king, chief*, 386 [βάσις, λαός].

***βασιλευέμεν** = βασιλεύειν, 392.

βασιλεύω, v.n., *be a king*, 392, 401 [βασιλεύς].

***βασιλῆα** = βασιλέᾱ, 386.

***βεβήκει** = ἐβεβήκει, 360.

βένθος, εος, n., *depth*, 53 [connected with βάθος by intermediate forms, βῆσσα (Dor. βᾶσσα) cf. πάθος, πένθος.]

***βῆ** = ἔβη, 102, 441.

βίηφι(ν), adv., *by force*, 403 [orig. instrumental of βίη, *force*].

βίοτος, ου, m., *life*, 287; *livelihood, property*, 160, 377 [βίος].

βλάπτω, v.a., *hinder*, (with accusative of person, genitive of thing from which) 195 [root βλαβ-].

βλέφαρον, ου, n., *eye-lid*, 364 [an easier way of pronouncing βλεπϜαρον, cf. βλέπω = *see*].

βοητύς, ύος, f., *out-cry*, 369 [βοάω].

βουλεύω, v.n., *take counsel, devise*, 443 [βουλή].

βουλή, ῆς, f., *counsel, advice*, 86.

βούλομαι, v. dep., *will*, 234.

βοῦς, βοός, m.f., *ox*, 8, 108 [cf. *bos*].

βρῑθύς, εῖα, ύ, adj., *weighty*, 100 [only as an epithet of ἔγχος].

βροτός, οῦ, m., *mortal*, 32, 66 [= μροτός (which could not be pronounced), cf. *morior, mors*].

βρῶσις, ιος, f., *food*, 191 [rt. ΒΡΟ-, cf. βορά].

Γ' = γε.

γαῖα, ης, f., *land*, 21, 59; *earth*, 54.

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γαιή-οχος, *ον*, adj., *earth-girdling;* as an epithet of Poseidôn, the *earth-girdler*, 68 [γαῖα (γῆ), ἔχω].

γαμέομαι, v. mid., (of the woman) *marry*, 275 ; γαμέω, of the man.

γάμος, *ου*, m., *wedding-feast*, 226, 277 ; *wedlock*, 249.

γάρ, conj., *for*, 7, 29, etc. [γε, ἄρ].

γε, enclitic particle, *at least*, *surely*, *truly*, but often untranslatable except by emphasis upon the word which it immediately follows, 10, 46, etc.

γείνομαι, v. dep., *bring forth*, 223 [root ΓΕΝ of γίγνομαι, γένος, *genus*, *gigno*, *gens*, *genero*, etc.].

γενεή, *ῆς*, f., *race*, *lineage*, 222, 387, 407.

γενέσθαι, inf. aor. of γίγνομαι, 220, 379.

***γένετο**, aor. ind. of γίγνομαι, 219.

***γενοίατο** = γένοιντο, 266.

γέρων, *οντος*, m., *old man*, 188.

***γῆμ'** = ἔγημε, aor. of γαμέω, 36.

γῆρας, *αος*, n., *old age*, 218.

γί-γν-ομαι, f., γενήσομαι, aor. ἐγενόμην, v. mid., *am born*, 220 ; *be*, *happen*, *come to pass*, 219, 266, 379 [see under γείνομαι].

γι-γνώ-σκω, f., γνώσομαι, aor. ἔγνων, v.a., *learn*, 3, 411 [root GNO-, GNA-, cf. *nosco*, *nomen*, Eng., *name*, and *know*].

γλαυκ-ῶπις, *ἴδος* (acc. *ιν*, 156), adj., *with flashing eyes* (always of Athēnē), 44 etc. (or *with owl's eyes*, γλαύξ = owl, as many representations of Athene with owl's eyes have been dug up at Troy) [γλαυκός = *gleaming*].

γλαφυρός, *ή*, *όν*, adj., *hollow*, 15 [γλάφω = *carve*, cf. *glaber*, originally from same source as *scalpo*, σκόλοψ, Peile, p. 46].

***γνώμεναι** = γνῶναι, aor. of γιγνώσκω, 411.

γόνος, *ου*, m., *origin*, 216.

γόνυ, *ἄτος*, n., *knee*, 267*n*, 400 [Lat. *genu*].

γόος, *ου*, m., *lamentation*, 242.

***γούνᾰσι** = γόνασι, from γόνυ, 267, 400.

γουνός, *οῦ*, m., *knoll* [γονϜός, cf. γόνυ].

***γραίη** = γραῦς, 438.

γραῦς, *γρᾱός*, f., *old woman*, 191.

***γρηΐ** = γρᾱΐ.

γυῖον, *ου*, n., *limb*, 192.

γῠνή, *-αικός*, f., *woman*, 332, 362 ; especially *wife*, 13, 433.

Δ' = δέ.

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δαί, adv., *indeed*, (in questions) *pray*, 225.

δαιδάλεος, *η*, *ον*, adj., *wrought with art, well wrought*, 131 [reduplicated root ΔΑΛ, cf. Lat. *dolare*].

δαίεται, v. defective, *is torn*, 48; perf., **δεδαΐαται*, *are sundered*, 23 [*δα-γα-ω*].

δαίνυμαι, v. mid., *feast*, 228, 369 [*δαίς*].

δαΐς, *ίδος*, f., *torch*, 428 [*δαίω* = *kindle*].

δαίς, *δαιτός*, f., *feast*, 26, 152, 225, 374 [root ΔΑ = *divide*].

δαιτρός, *οῦ*, m., *carver*, 141 [root ΔΑ = *divide*].

δαΐ-φρων, *ον*, adj., *wise-hearted*, 48, 83, 180 [*δαῆναι*].

δακρύω (*ῡ*), *ῡσω*, v.n., *weep*, 336 [*δάκρυ* = *tear*].

ΔΑΜ-, root of *δάμη*, *δάμνημι*, etc., = *conquer*.

***δάμη** = *ἐδάμη*, aor. pass. from root ΔΑΜ = *died*, 237.

δάμνημι, v.a., *tame*, *subdue*, 100.

Δᾰνᾰοί, *ῶν*, m., *Danai*, a bye-name of the Greeks who fought against Troy, 350.

δατέομαι, v. dep., *distribute*, 112 [root ΔΑ = *divide*].

***δατεῦντο** = *ἐδατέοντο*.

δέ, conj., *but*, *and*.

-δε, suffix denoting ‘motion towards,’ *e.g.* *ὅνδε δόμονδε*, *to his home*, 83.

***δεδαίαται** = *δέδαινται*, pf. of *δαίεται*.

***δέδμητο**=*ἐδέδμητο* (*δέμω*), 426.

δεῖπνον, *ου*, n., *dinner*, being any chief meal in the day whenever taken, 124, 134 [cf. *δάπτω*, Lat. *dapes*].

δέμω, f. *ῶ*, pf. *δέδμηκα*, v.a., *build*.

δενδρήεις, *εσσα*, *εν*, adj., *wooded*, 51 [*δένδρον* = *tree*].

δεξιτερός, *ή*, *όν*, adj., *right*, 121.

δέσμα, *ἄτος*, n., *bond*, 204 [root ΔΕ = *bind*].

δεύομαι, v. dep., *miss*, *need* (with gen.), 254 [collat. form of *δέω* = *be wanting*].

δεύτατος, *η*, *ον*, superl. adj., *last*, 286.

δέχομαι, *δέξομαι*, v. dep., *receive*, *take*, 121.

δέομαι, v. mid., *tie on*, 96 [root ΔΕ = *bind*].

δή, adv., *indeed*, *truly*, emphasizing the word after which it stands, 16, 26, 32, 49, etc. [perhaps connected with *diam* = *iam*].

δή που, *methinks*.

***δηθά**, adv., *for a long time*, *long*, 49, 120 [= *δήν*, cf. *δή*, *ἤδη*].

δῆμος, *ου*, m., *country*, *territory*, 103, 237 [root ΔΕ = *bind*, as *town* from *tie*].

δήν, adv., *for a long time*, *long*, 281.

δηρόν, adv., *for a long time*, *long*, 203.

δῖα, fem. of *δῖος*.

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διά, prep., with ACC., *through*, *on account of;* with GEN., *through*, *by means of* [cf. δύω].

§ **δι-άκτορος**, ου, m., *conductor* (Hermes), he acts as the guide of Priam, Odysseus (*Od.* 10), and the souls, (*Od.* 24). [Buttmann derives from *διάκω, collateral form of διώκω, but it is best connected with δι-άγω.]

δια-ραίω, f. σω, v.a., *destroy utterly*, 251.

δι-δά-σκω, v.a., *teach*, 384 [reduplicated root ΔΑ=*teach*, cf. *disco* = *learn*, *doceo* = *teach*].

διδόντος, pres. part. gen. of δίδωμι, 390.

διδοῦσι, pres., 3rd pl., of δίδωμι, 313.

δί-δω-μι, f. δώσω, aor. ἔδωκα, v.a., *give*, 263, 313; *grant*, 390 [reduplicated root ΔΟ from which most of the tenses are formed, cf. *do*, *dator*].

δι-έπτάτο, aor. of δι-ίπτἄμαι.

δί-ζημαι, part., μενος, v. dep., *seek*, 261.

***δι-ίπτἄμαι**, v. mid., *speed*, 320 [collateral form of δια-πέτομαι, cf. *penna*].

Διός, gen. of Ζεύς, 10, 283, 390.

δῖος, δῖα, δῖον, adj., *splendid*, *lordly*, epithet of Odysseus (196, 396, 398), of Nestor (284), of Orestes (298); δῖα θεάων (of Kalypso), *fairest of goddesses*, 14; δῖα γυναικῶν (of Penelope), 332 [cf. δῆλος, *deus*, *divus*, *dies*].

διχθά, adv., *in twain*, 43 [δίχα δϝις].

δμωή, ῆς, f., *hand-maid*, 147, 435 [root ΔΑΜ].

δμώς, ωὸς, m. *servant*, 398 [root ΔΑΜ].

δοκέω, v.n., *seem*, *appear*, 227, 336, 376.

δολό-μητις, ι, adj., *crafty*, (epithet of Aegisthus), 300 [δόλος = *craft*; μῆτις, cf. *metior*].

δόλος, ου. m., *craft*, *guile*, 296.

***δόμεναι** = δοῦναι, 317.

δόμονδε, *to home*, 83 (see -δε).

δόμος, ου, m., *house*, *home*, 126, 380; of the women's apartment, 330 [δέμω = *build*].

δόρυ, ἄτος, n., *spear*, 256 [cf. δρῦς = *oak tree*].

Δουλίχιον, ου, n., *Dulichium*, a large island SE. from Ithaka, one of the Echinades, now joined on to the mainland, 246 [δολιχός = *long*].

δοῦναι, inf. aor. of δίδωμι.

***δοῦρε**, dual of δόρυ, 256.

***δουρο-δόκη**, ης, f., *spear-stand*, 128 [δόρυ, δέχομαι].

δύ', = δύο, 331.

δύναμαι, v. dep., *am able*, 78, 250; μέγα δυνάμενος, *very powerful*, 276.

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***δῡναμένοιο** = *δυναμένου*, 276.

δύο, card. adj., *two*, 256, 331.

δύομαι, v. dep., *set* (of the sun), 24.

δύσ-μορος, *ον*, adj., *hapless*, 49, [= *δυσ-μοιρος*, *μοῖρα*].

***δῡσόμενος**, *η*, *ον*, aor. part. of *δύομαι*, 24.

δύ-στηνος, *ον*, adj., *hapless*, *ill-starred*, 55 [= *δυσ-στηνος*, cf. *στῆναι*. The *σ* of *δυσ-* is omitted by the best mss. to avoid the concourse of consonants].

***δῶ**, n., *house*, 176, 392 [= *δῶμα*].

***δῶκε(ν)** = *ἔδωκε*, aor. of *δίδωμι*, 263.

δῶμα, *ατος*, n., *house*, *dwelling*, 51, 116, 228, 402 [*δέμω*].

δῶρον, *ου*, n., *gift*, 316 [root DO, cf. *δίδωμι*].

δῷσι, 2 aor. subj. third sing. of *δίδωμι*, 379.

E, reflex. pron., *him-*, *her-self*, 321; enclitic, *her*, 434.

ἐάν, conj., *if* (with subj.) [*εἰ ἄν*, usually contracted in Epic language into *ἤν*].

***ἔβαν** = *ἔβησαν*, 211.

ἔβην, aor. ind. of *βαίνω*.

***ἐβόλοντο** = *ἐβούλοντο*, 234.

ἐγγύθι, adv., *near*, *nigh*, 120 [= *ἔγγυς* akin to *ἄγχι*].

ἐγείνατο, aor. of *γείνομαι*, 223.

ἔγνω, aor. of *γι-γνώ-σκω*, 3.

ἔγχος, *εος*, n. *spear* (plur. *ἔγχε(α)* 129), 99, 104 [akin to *ἀκη*, *ἄκος*].

ἐγώ, *ἐμοῦ*, pers. pron., *I*, *me* (in oblique cases).

ἔγω-γε, *I for my part.*

ἐγών, = *ἐγώ* (before vowels), 88, 212.

ἐδέξατο, aor. of *δέχομαι*, 121.

ἐδήσατο, aor. of *δέομαι*, 96.

ἐδητύς, *ύος*, f. *food*, 150 [*ἔδω*].

ἔδνα, *ων*, n. pl., *bridal gifts*, (to the bride's parents from the suitor), 278. In Homer as a rule the bride's dowry is *φέρνη*, the *ἔδνα* being given by her suitor. [Cf. *ἀνδάνω*, *ἡδύς*].

ἔδω, v.a., *eat*, *devour*, 160, 250, 375 [*ĕdo*].

ἔδωκε, 1 aor. of *δίδωμι*, 67.

§ * **ἔεδνα**, *ων*, n., see *ἔδνα*.

***ἐεικοσά-βοιος**, *ον*, adj., *worth twenty oxen*, 431 [*εἴκοσι*, *βοῦς*].

***ἐείκοσι(ν)**, card. adj., *twenty*, 280 [= *ἐϝικοσι*].

***ἐέλδομαι**, v. dep., *wish*, *seek*, 409 [= *ϝελδομαι*, cf. *velle*, Eng. *will*].

(**ἕζω**), aor. *εἷσα*, v.a., *make to sit*, 130; mid., *sit*, 145, 437 [root 'ΕΔ-, Lat. *sedeo*, *sedes*].

***ἐθέλησι(ν)** = *ἐθέλῃ*, 349.

εἰ, conj., *if*, with indic., 207, 237; with opt., 163; without a verb, 82: **εἴπερ**, with

subj., 167, 188: **εἰ γάρ**, *if but* (with opt.), 255: **εἰ δ' ἄγε**, *come now*, 271 [orig. *jai*, then *jει*].

***εἵατο** = ἧντο, impf. of ἧμαι, *sit*, 326.

εἶδαρ, ατος, n., *food*, *dainties*, 141 [= ἔδϝαρ, cf. ἔδω, Lat. *ĕdo*].

εἴδομαι, v. mid., *resemble*, 105 [cf. εἶδος = *appearance*, Lat. *video*].

εἰλαπίνη, ης, f., *banquet*, 226 [ϝέλπω, *volup*].

εἰλί-πους, ποδος, adj., *with shambling gait*, 92 [εἴλω = *roll*, πούς = *foot*].

εἰλόμην, aor. of αἱρέομαι, 99.

εἰμί, v.n., *am* (= Lat. *sum*), 15, etc. [root AS, ES, cf. Lat. (*e*)*sum*, *esse*].

εἶμι, v.n., *go* [= Lat. *ibo*], 356, 442 [root I-, Lat. *ire*, *iter*; and causal ἵημι].

***εἰν** = ἐν (*metri causa*), 162.

εἰπ-, see εἶπον, 86, 96, etc. [root ϝεπ-, cf. ἔπος].

εἰπέ, imperat. of εἶπον, 10.

εἴ-περ, see εἰ.

***εἴπῃσι** = εἴπῃ, 282.

εἶπον, aor. of obsolete ἔπω, *said*, *spake*, paradigm, εἶπον, εἰπέ, εἴπω, εἴποιμι, εἰπεῖν, εἰπών [= ἔϝπον].

***εἴρεο**, imper. of εἴρομαι, *ask*, 284.

***εἴρηαι**, second sing. subj. of εἴρομαι, 188.

εἷς, μία, ἕν, card. adj., *one*, 377 [cf. *unus*, Engl. *one*].

εἰς (ἐς), prep. with ACC., *to*, *into*, 18, 85, 90, etc.; *as regards*, 411 [= ἐνς, so εἰμί, ἐσμί, τίθεντι, τιθεῖσι].

***εἰς** (enclitic), second pers. sing. of εἰμί, 170.

***εἴσ-ιδον**, 2 aor., *beheld*, 118.

εἶσε(ν), aor. of ἕζω, 130.

εἰσ-έρχομαι, v. dep., *come into*, *enter*, 144; *go to*, 88.

ἐκ (ἐξ), prep. with GEN., *out of*, *from*, 40, 74, etc.; *sprung from*, *issuing from*, 33, 220, etc.; ἐκ τοῦ δή, *from that very time*, 74, 212; ἐξ ἀρχῆς, *from of old*, 188.

ἕκαστος, η, ον, adj., *each*, 349.

ἑκάτερθε, adv., *on either side*, 335.

ἑκατόμ-βη, ης, f., *hecatomb*, a sacrifice originally of a hundred oxen, but then one of any considerable number of animals, 25.

ἐκ-δύνω, v.a., *take off*, 437.

ἐκεῖ-θεν, adv., *thence* [ἐκεῖ = *there*, -θεν = *from*].

ἐκεῖνος, η, ο, adj., *that*.

ἐκεῖ-σε, adv., *thither* [-σε = *to*].

ἔκτᾰ, aor. of κτείνω, 300.

ἔκταν(ε), aor. of κτείνω, 30, 36, 299; cf. 108.

***ἔκτοθεν**, prep. with GEN., *apart from*, 132 [Epic for ἔξωθεν].

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ἐλαφρότερος, η, ον, comp. adj., *swifter*, 164 [cf. ἐλαχύς = *slight*, *levis*].

***ἕλε**, aor. ind. of αἱρέω, 121.

***ἐλέαιρον**, impf. of

ἐλεαίρω, v.a., *pity*, 19 [ἔλεος = *pity*].

ἐλεύσεσθαι, fut. inf. of ἔρχομαι, 168.

ἐλθ-, see ἔρχομαι, 284.

***ἔλθῃσι** = ἔλθῃ, 77.

ἕλιξ, ικος, adj., *sleek*, *glossy*, 92; the old translation was either (*a*) *with crumpled horns*, or (*b*) *with rolling gait* (connected with εἱλέω) [= σέλιξ, cf. σέλας].

***ἔλλαβε** = ἔλαβε, 298.

Ἑλλάς, άδος, f., *Hellas*, strictly a district in Thessaly, but here including all Greece out of Peloponnese, 344.

ἑλών, οῦσα, όν, 2 aor. part. of αἱρέω, 318.

***ἔμ-βαλε** = ἐν-έβαλε, 438.

ἐμ-βάλλω, v.a., *put into*, 438.

ἐμέ, acc. of ἐγώ.

***ἔμεναι** = εἶναι, 385.

***ἐμεῦ** = ἐμοῦ, g. of ἐγώ, 313.

***ἔμικτο**, aor. mid., third sing., of μίγνυμι, *have intercourse*, 433.

ἐμισγόμεθ', impf. of μίσγομαι, 209.

***ἔμμεναι** = εἶναι, 33, etc.

ἐμός, ή, όν, adj., *my*, *mine*, 64, 67, 248.

***ἐμπάζεο** = ἐμπάζου, imperative of

ἐμ-πάζομαι, v. dep., *regard*, 415; usually with negative except in imperative as, 271, 305, (with gen.), [perhaps cf. ἔμπαιος = *practised*].

ἐμ-φύομαι, v. mid. (with act. aor. ἐν-έφυν), *grow in*, *hold fast;* with tmesis, ὀδὰξ ἐν χείλεσι φύντες, 381.

ἐν, ἐνί, prep. with DAT., *in*, 15, 27, 50, 89, 110; *on*, 4, 108; *among*, 95, 114; *at*, 62; adv., *therein*, 51.

ἐνα-λίγκιος, ον, adj., *like*, 371 [cf. Germ. *ähn-lich*].

ἔνθα, adv., *then*, *thereupon*, 11, 18, 26, etc.; conj., *where*, 128; *whither*, 210 [ἐν].

ἐνθάδε, adv., *hither*, 173 [ἔνθα].

***ἔν-θετο** = ἐν-έθετο, aor. mid. of ἐν-τίθημι, 361.

ἐνί. See ἐν.

ἐνιαυτός, οῦ, m., *year*, 16*n*, 288 [cf. ἔνος, Lat. *senex*].

***ἐν-νέπω**, v.a., *declare*, 1 (= ἐν-σέπω, epic form of ἐνέπω), [cf. ἔπος, *inquam*].

ἐν-. See εἰς, 377.

ἐνόησα, aor. of νοέω, 257.

ἐνοσί-χθων, ονος, m., *earth-shaker*, a bye-name of Poseidon, 74 [obsolete ἐνόθω = *shake*].

ἐν-τίθημι, aor. ἔθηκε, v.a., *put in*, *inspire* (with tmesis), 320, 321; mid. *lay up*, 361.

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ἕντο, aor. third plural. See ἐξ-ίημι, 150.

ἔντοσθεν, adv., *within*, 126, 380.

ἐντρέπομαι, v. dep., *reck*, 60 [τρεπ- = *turn*].

ἐξ. See ἐκ.

ἐξείης, adv., *in a row*, 145 [gen. of *ἐξείη, collat. form of ἕξις].

ἔξ-ειμι, v.n., *go out*, 374.

***ἐξ-ερέηται**, subj. of ἐξ-ερέομαι.

ἐξ-ερέομαι, v. mid., *inquire, ask about*, 415.

ἐξ-ιέναι, inf. of ἔξ-ειμι, 374.

ἐξ-ίημι, v.a., *send forth*; mid., *remove* (from oneself), 150.

ἔοικα, (pf. with pres. signif.), v.n., *am like*, 208, 411; impers., *it is proper*, 278 [root 'IK-, =*look, seem*; cf. εἰκών].

ἐοικώς, υῖα, ός, part., *fitting, due*, 46.

***ἐόντ-**, part., of εἰμί, 22, 263, 289.

***ἑός**, ή, όν, adj., *his*, 216, 218 [= ὅς].

***ἐοῦσαν**, acc. fem. of ὤν, οὖσα, ὄν.

ἐπ'. See ἐπί.

†**ἐπ-αλαστέω**, ήσω, v.n., *be angry*, 252.

ἐπεί, adv. (of time), *when*, 2, etc. [ἐπί, jει, the middle j accounts for the word being often a spondee].

ἐπ-ειγόμενος, η, ον, part., *pressed, hurried*, 309.

ἔπειτα, adv., *then, thereupon*, 44, etc.; *at the time*, 106; in questions (logical), *then*, 65 [ἐπί, εἶτα].

ἐπ-εκλώσαντο, aor. mid. of ἐπι-κλώθω.

ἐπ-ελθ-, 2 aor. of ἐπ-έρχομαι, 188, 422.

ἔπερσε, aor. of πέρθω, 2.

***ἐπ-έρυσσε**, aor., with doubled σ, of

ἐπ-ερύω, v.a., *draw to*, 441.

ἐπ-έρχομαι, aor. ἐπ-ῆλθον, v. dep., *go to*, 188; *come on*, 422, 423.

ἐπ-εστέψαντο, aor. of ἐπι-στέφομαι.

ἐπ-ετείλατο, aor. of ἐπι-τέλλομαι, 327.

ἐπ-έχευε, aor. of ἐπι-χέω, 136.

ἐπ-ῆλθε, aor. of ἐπ-έρχομαι, 423.

ἐπ-ήν, conj., *when, as soon as* (with subj.), 293 [ἐπεj- ήν = ἐπεί ἄν].

ἐπί, prep., with ACC., *on to*, 149, 311; *extending over, over*, 97, 98, 146, 183, 299; with GEN., *upon*, 162, 260; *off*, 185; *with*, 278; with DAT., *upon*, 196, 211, 218, 311; *at, on*, 103, 104.

ἐπι-βάλλω, v.a., *cast upon* (with tmesis), 364.

ἐπι-βοάω, v.a., *call upon*, 378.

***ἐπι-βώσομαι**, f. of ἐπιβοάω.

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ἐπι-δήμιος, *ον*, adj., *at home, among his people*, 194, 223.

ἐπι-θείς, 2 aor. part. of *ἐπι-τίθημι*, 140.

ἐπι-κλείω, v.a., *praise, value*, 351 [*κλέος*].

ἐπι-κλώθομαι, v. mid., *spin* (but always of deities), *to decree*, 17 [cf. *κλῶθες*=*the spinners*, *i.e.*, the Fates].

ἐπι-κρατέω, v.a., *hold sway*, 245.

ἐπι-λήθω, v.a., *cause to forget;* mid. f., *-λήσεται*, *forget*, 57 [root ΛΑΘ of *λανθάνω*].

ἐπι-μάρτῠρος, *ου*, m., *witness* (always of gods), 273.

ἐπί-μεινον, aor. imp. of

ἐπι-μένω, v.n., *wait*, 309 (only in form *-μεινον*).

ἐπι-μιμνήσκομαι, only in aor. mid. and pass., v. dep., *remember* [root MNA- of *μνήμη* = *memory*].

ἐπι-μνησθείς, *εῖσα*, *έν*, aor. pass. part. of *ἐπι-μιμνήσκομαι*, 31.

ἐπι-στέφομαι (only in aorist), v. dep., *fill to the brim*, 148.

†**ἐπί-στροφος**, *ον*, adj., *conversant with*, 177 [*στρέφω*].

***ἐπι-τανύω**, v.a., *push home*, 442 = *ἐπι-τείνω*.

ἐπι-τέλλομαι, aor. *-ἐτειλαμην*, v. mid., *impose*, 327.

ἐπι-τίθημι, *-θήσω*, *-έθηκα*, *-τέθεικα*, v.a., *set upon, put upon*, 140.

ἐπι-τολμάω, v.n., *take courage*, 353 [root TΛA-].

ἐπι-χέω, aor., *ἐπ-έχευα*, v.a., *pour over*, 136 [XEF].

ἐπι-χθόνιος, *ον*, adj., *upon the earth, earthly*, 167 [*ἐπί*, *χθών*].

ἔπλετο, aor. of *πέλομαι*, 225.

ἐπ-οίχομαι, v. dep., *go to, approach*, 324; *ply, attend to*, 358.

ἕπομαι, v. mid., *follow, attend*, 278, 331 [root ΣΕΠ, *sequor*].

ἔπος, *εος*, n., *word*, 31, 64, etc. [See *ειπ-*].

ἐπ-οτρύνω, v.a., *urge on*, 89.

ἐπ-ῴχετο, impf. mid., of *ἐποίχομαι*.

§ **ἔρανος**, *ου*, m., *a meal to which each contributed his share, picnic*, 227.

ἔργον, *ου*, n., *duty*, 358; usually plural, *deeds*, 379; *feats*, 338; *duties*, 356 [= *Fέργον*, Eng. *irk*].

ἔρδω, f., *ἔρξω*, v.a., *do, accomplish*, 293.

ἐρεείνω, v.a., *ask*, 220.

ἐρέσθαι, aor. inf., *ἔρομαι*.

ἐρέτης, *ου*, m., *oarsman*, 280 [*ἐρέσσω* = *row*, Lat. *ratio*, *remus*].

***ἐριδαινέμεν** = *ἐρέδαίνειν*, 79.

ἐριδαίνω, v.n., *wrangle, quarrel*, 79 [*ἔρις* (*ἔριδος*), *strife*].

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ἐρί-ηρος, *ον*, adj., *loyal*, 346 [*ἐρι-*, inseparable prefix, like *ἀρι-*, used to strengthen a word, root *ἀρ-* = *fit*].

ἕρκος, *εος*, n., *fence*, 64 (the teeth resembling the stakes of a palisade) [*εἵργω*].

***Ἑρμείας**, *-ειαο*, m., *Hermes*, son of Maia, messenger of the gods, excelling in craft, the giver of luck.

ἔρξῃς, aor. subj. of *ἔρδω*.

ἔρομαι, v. dep., *question*, 135, 405.

***ἔρος**, *ου*, m., *love*, *desire*, 150 (poetical form of *ἔρως*).

ἑρπύζω, v.n., *creep*, *crawl*, 193; cf. *ἕρπω*, *serpo*.

ἐρρύσατο, aor. of *ῥύομαι*.

ἐρῡκανάω, v.a., *keep back*, *hold by force*, 199.

***ἐρυκανόωσ(ι)** = *ἐρυκανάουσι*, 199.

***ἔρῡκε**, imperf. of

ἐρύ'κω, v.a., *keep*, *detain*, 14 [connected with *ἐρύω*].

***ἔρχεο** = *ἔρχου*.

ἔρχεσθ' = *ἔρχεσθαι*.

ἔρχομαι, *ἐλεύσομαι*, *ἦλθον*, *ἐλήλυθα*, v. dep., *come*.

***ἐρχομένοιο** = *ἐρχομένου*, 408.

ἐς = *εἰς*.

***ἔσαν** = *ἦσαν*, 12, 126.

ἐσ-ελεύσομαι, fut. of *εἰσ-έρχομαι*.

ἐσ-ῆλθον, aor. of *εἰσ-έρχομαι*, 144.

ἐσθής, *ῆτος*, f., *raiment*, *dress*, 165 [connected with *ἕννυμι*, *ἕσθην*, Lat. *vestis*].

ἐσθλός, *ή*, *ον*, adj., *good*, *excellent*, 95, 115 [connected with *εἰμί*, *ἐστί*, *εὖ* (rt. *ες*), Curt., 375, 6].

***ἔσκε**, iterative of *εἰμί*.

ἔσομ(αι), fut. of *εἰμί*, 397.

ἕσπερος, *ου*, m., *evening*, 422 [cf. *Vesper*; perhaps from root VAS = *cover*].

ἕσπετο, aor. of *ἕπομαι*, 125.

***ἔσσεται** = *ἔσται*, 40, 204.

***ἐσσί**, second pers. sing. of *εἰμί*, 302.

ἕστηκε, **ἔστησε**, pf. and 1 aor. of *ἵστημι*, 185, 127.

ἔστω, **ἔστων**, imper. of *εἰμί*, 370.

ἔσχατος, *η*, *ον*, *furthest*, 23 [perhaps = *ἔξατος* from *ἐκ*].

ἑταῖρος, *ου*, m., *comrade*, *companion*, 5 [*σϝε*, cf. *suetus*, *ἔτης* = *kinsman*].

***ἕταρος**, *ου*, m., *comrade*, *companion*, 6, 182, 237 [poet. form of *ἑταῖρος*].

***ἐτάνυσσε(ν)**, aor. of *τανύω*, 138, see *ἐπι-τανύω*, *παρα-τανύω*.

ἑτέρως, adv., *otherwise*, 234 [*ἕτερος* = *other*, cf. Lat. *alter*, Eng. *either*].

ἔτετμε(ν), defect. aor., *came upon*, *overtook*, 218 [*τέμνω*].

ἐτήτυμος, *ον*, adj., *true*, 174 [lengthened from *ἔτυμος* = *true*].

ἔτι, adv., *still*, *even yet*, 197, 232, 404; *μηδ' ἔτι*, *and no longer*, 289 [cf. Lat. *et*, *etiam*].

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ἕτοιμος, η, ον, adj., *ready, prepared*, 149 [perhaps connected with ἔτυμος].

ἔτος, εος, n., *the year* (of 365 days), 16*n* [cf. Lat. *vetus*].

εὖ, adv., *well, for certain*, 174; εὖ εἰπεῖν, *speak well of*, 302 [neut. of ἐΰς].

εὐνή, ῆς, f., *bed, couch*, 427, 433 [connected with εὕδω].

ἐΰ-ξοος, ον, adj., *well-polished*, 128 [ξέω = *polish*].

Εὐ-πείθης, εος, m., *Eupeithes* the father of Antinoüs, 383.

ἐϋ-πλόκαμος, ον, adj., *fair-haired, with beauteous hair*, 86 [πλέκω].

εὗρε, aor. of εὑρίσκω.

***εὐρείῃ** = εὐρείᾳ from εὐρύς, 62.

εὑρίσκω, εὑρήσω, εὗρον, εὕρηκα, v.a., *find*, 106 [root 'ΕΥΡ-, from which the tenses are formed].

Εὐρύ-κλεια, ης, f., *Eurykleia*, a servant bought by Laertes, who attended upon Telemachus, 429.

Εὐρύ-μαχος, ου, m., *Eurymachus*, one of Penelope's suitors, 399, 413.

εὐρύς, εῖα, ύ, adj., *wide, broad*, an epithet of Troy, 62; heaven, 67; the sea, 197; renown, 344.

ἐΰ-σκοπος, ον, adj., *keen-sighted*, 38, always in Homer of Hermes except once of Artemis [σκοπέω].

εὖτ(ε), conj., *when*, 192 [ὅτε, ὅτε]

εὐχετάομαι, v. dep., *declare, pretend*, 172.

εὔχομαι, v. dep., *claim, declare*, 180, 187, 406.

ἐφ' = ἐπί, 97.

ἔφαθ' = ἔφατο.

ἔφαντ' = ἔφαντο.

ἐφ-είη, aor. opt. of ἐφίημι, 254.

***ἐφ-εστάμεν** = ἐφ-εστάναι, pf. inf. of ἐφίστημι.

ἐφ-ίημι, -ήσω, -ῆκα, -εῖκα, v.a., *lay upon*.

ἐφ-ίστημι, ἐπι-στήσω, ἐπ-έστησα, ἐφ-έστηκα, v.a., *place upon*; mid. and intransitive tenses, *stand upon*.

ἐφ-ορμάομαι, v. mid., *urge*, 275.

Ἐφύ'ρη, ης, f., *Ephyrē*, a town probably in Thesprotis, 259. Homer mentions 3 other towns of this name.

***ἔχε**, impf. of ἔχω, 104.

ἔχευαν, aor. of χέω, 146.

***ἔχῃσι** = ἔχῃ, 95, 204.

ἔχω, ἕξω (σχήσω), ἔσχον, ἔσχηκα, v.a., *have*, a word of wide usage, *suffer*, 34; *hold up, support*, 53; ἀμφὶς ἔ., *keep apart*, 54; *hold, occupy*, 67, 198; *hold* (in the hand), 104, 256; *enjoy*, 95, 117; *confine*, 204; ὕβριν ἔ., *be insolent*, 368.

ἐῴκει, plup. of ἔοικα, *was like*, 411.

***ἐών**, ἐοῦσα, ἐόν, pres. part. of εἰμί, 202, 257.

Ζάκυνθος, *ου*, m. and f., *Zakynthus*, an island off the west coast of Peloponnese, now *Zante*, 246.

Ζεύς, voc. Ζεῦ, g. Διός or Ζηνός, m., *Zeus*, 62, 63, 379.

Ζηνός, gen. of Ζεύς, 27.

ζωός, *ή*, *όν*, adj., *living*, *alive*, 197 [perhaps akin to *vivo*].

ἡ, from ὁ, ἡ, τό, used as a personal pronoun, *she*, 125.

ἥ, from ὅς, ἥ, ὅ, 191.

ἤ, conj., *or*, 162; after comparatives, *than*, 165; **ἤ**... **ἠέ**, *whether...or*, 268.

ἦ, adv., *truly*, strengthened ἦ δή, 253; ἦ τοι, 155, 267.

ἡβάω, *ήσω*, v.n., *come to man's estate*, 41.

ἤγαγον, redupl. aor. of **ἄγω**.

ἡγεῖθ' = ἡγεῖτο.

ἡγέομαι, v. dep., *lead the way*, 125 [ἄγω].

ἡγήτωρ, *ορος*, m., *leader*, *chieftain*, 105 [ἡγέομαι].

ἠδέ, conj., *and*, 12, 13, etc.; answering to ἠμέν, 97. **ἤδ(ε)**, from ὅδε, *yon*, 185.

ἤδη, adv., *now*, 303.

ἡδύς, *εῖα*, *ύ*, adj., *sweet* (epithet of sleep), 364 [root σϝαδ, cf. *suavis*].

ἠέ, conj., *or*, 226, 238; **ἠέ...ἤ**, *whether...or*, 175, 408.

ἤειδε, impf. of ἀείδω.

Ἠέλιος, *ου*, m., *Helios*, the sun-god, son of Hyperion and Thea. The isle of Thrinacia (Sicily) was sacred to him, and there his daughters Phaethousa and Lampetiê fed his oxen, which Odysseus' comrades slew, and suffered therefore [according to Curtius = αὐ(σ)έλιος, ἀέλιος. Cf. Latin *Aurelius*; the *Aurelii* claimed to be descended from the sun].

***ἦεν** = ἦν.

ἠλακάτη, *ης*, f., *distaff*, 357.

ἦλθον, aor. of ἔρχομαι, 16.

ἠμαθόεις, *εσσα*, *εν*, adj., *sandy*, 93 [ἄμαθος = *sand*].

ἦμαρ, *ἄτος*, n., *day*, 9 [cf. ἡμέρα].

ἠμείβετ(ο), impf. of ἀμείβομαι, 44.

ἡμεῖς, pl. of ἐγώ, *we*, 37.

ἠμέν, correlative to ἠδέ (*q.v.*), 97.

ἧμαι, v. dep. (pf. with pres. signif.), *sit*, 108.

ἡμέτερος, *η*, *ον*, adj., *our*, 45, 176, 258, 397.

***ἡμέων** = ἡμῶν, 33.

ἡμῖν, dat. pl. of ἐγώ, 10, 166.

ἥν, possessive pron., from ὅς, ἥ, ὅν, *his*, 5, 21.

ἤν, conj., *if*, 94, 282. See ἐάν.

ἦν, impf. of εἰμί, *was*, 177.

ἤπειρος, *ου*, f., *mainland*, *land* (as opposite to sea), 162 [= ἀ(neg.)-πειρος, sc. γῆ].

ἤρατ(ο), aor. of ἄρνυμαι, 240.

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ἠρήσαντο, aor. of ἀράομαι, 366.

ἦρχον, ἠρχόμην, from ἄρχω, 28, 367.

ἥρως, ωος, m., *hero*, 101, 189, 272 [cf. *vir*].

ἧς, ᾗσι, gen. sing. and dat. pl., of ὅς, ἥ, ὅν, *his*, 41, 59, 322.

ἦσαν, third pl. of ἦν, 27.

ἤσθιον. See κατ-εσθίω, 9.

ἧστο, plpf. third sing. of ἧμαι, *was sitting*, 114.

ἤτοι. See ἤ.

ἦτορ, n., *heart* (only once in Homer as a part of the body), 48, 60, 316.

ηὔδα, impf. of αὐδάω, 213, etc.

ἠῶθεν, adv., *at dawn*, Lat. *cras mane*, 372 [ἠώς, *dawn*].

θάλαμος, ου, m., *room, chamber*, 436.

θάλασσα, ης, f., *sea*, 12, 50, 52.

θαλπωρή, ῆς, f., *comfort*, 167.

θάμα, adv., *often, again and again*, 143, 209.

θαμβέω, ήσω, v.n., *am astonished, marvel*, 323, 360.

θαν-, aor. stem of θνήσκω, 59, 396.

θαρσαλέως, adv., *boldly, with good courage*, 382.

θάρσος, εος, n., *courage*, 321.

θαυμάζω, -άσω, v.a., *wonder at*, 382.

θέλγω, v.a., *woo, soothe*, 57.

θελκτήριον, ου, n., *that which soothes, a delight*, 337.

***θείω** = θῶ, aor. subj. of τίθημι, 89.

θείη, aor. opt. of τίθημι, 116.

θεῖος, η, ον, adj., *god-like, divine*, of Odysseus, 65; of the bard, 336.

θεά, ᾶς, f., *goddess*, of the muse, 10; Kalypso, 13, 51; Athene, 44.

θεο-ειδής, ές, adj., *like unto a god*, 113.

θεο-προπίη, ης, f., *divination*, 415 [θεοπρόπος].

θεο-πρόπος, ου, m., *a seer*, 416 [θεός, πρέπω].

θεός, οῦ, m., *god*, especially in pl., *the (Olympian) gods*, 17, 19, 28, 32, etc.; feminine, *a deity* (of Athene), 420 [perhaps conn. with root θες =*pray*. Cf. *festus*, Curtius Gk. Etym., p. 471, and Peile, p. 37; not connected with *deus*].

θεράπων, οντος, m., *attendant, esquire*, 109 (in Homer implying free and honourable service).

θέσπις, acc., -ιν, adj., *god-like, glorious*, 328 [θεός, εἰπεῖν].

***θέτο** = ἔθετο, aor. mid. of τίθημι, 132.

***θῆκα** = ἔθηκα, 1 aor. act. of τίθημι, 153, 223, 321.

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θνητός, ή (no neuter), adj., *mortal*, 219 [rt. ΘΑΝ. cf. ἔθανον, θάνατος].

θοός, ή, όν, adj., *swift*, 260.

Θόωσα, ης, f., *Thoösa*, a nymph, d. of Phorkys, mother of Polyphemus, 71.

θρῆνυς, υος, m., *foot-stool*, 131 [*θράω = *set*, cf. θρόνος].

θρόνος, ου, m., *a stool*, high, often adorned with gold and silver, and perhaps covered with rugs, without a back, 130, 145.

θυγάτηρ, τρός, f., *daughter*, 10, 52, 55 [cf. Eng. *daughter*].

θῡμός, οῦ, m., *heart, will, inclination*, 4, 29, 107, 200, 275, 294, 320, 323, 353, 361 [θύω, Indo.-Eur. root DHU = *move quickly;* conn. with Lat. *fumus*, Eng. *dust*, Peile 137, 204, 358].

θύραι, ῶν, f., *door, doors*, 107, 120, 255, 437 [Lat. *foris*].

ἰάλλω, v.a., *send, stretch eagerly*, 149 [used as causal of ἅλλομαι = *leap*].

***ἰδοίατο** = ἴδοιντο.

***ἴδον** = εἶδον.

***ἰδυῖα** = εἰδυῖα, *knowing*.

ἱέμενος, η, ον, *desirous* (participle of ἵεμαι (ἵημι) = *send*).

ἱερός, ή, όν, adj., *sacred*, 2, 61 [the orig. sense is *mighty, strong, fresh*, that of *sacred* secondary].

Ἰθάκη, ης, f., *Ithaka*, a small isle off the coast of Epirus, the home of Odysseus, rocky, and fruitful in corn and vines, 18, 57, 247, 386, 395, 401, 404.

Ἰθάκην-δε, adv., *to Ithaka*.

***ἰθύς**, εῖα, ύ, adj., *straight, direct*, 119 [= εὐθύς].

ἱκάνω, v.n., *come*, 409 [cf. ἱκ-νέομαι].

Ἰκάριος, ου, m., *Ikarios*, a Lakedaemonian, father of Penelope, 329.

ἱκέσθαι, aor. inf. of ἱκνέομαι.

ἱκνέομαι, ἵξομαι, ἱκόμην, v. dep., *come, arrive*, 21, 173 [rt. ʽΙΚ-].

***Ἶλος**, ου, m., *Ilus*, grandson of Jason and Medea, 259.

ἱμάς, άντος, m., *thong*, 442.

***ἴμεν** = ἰέναι, from εἶμι. 441.

ἱμείρομαι, v. dep., *long for* (with gen.), 41; *long* (with inf.), 59.

ἱμερόεις, εσσα, εν, adj., *lovely*, 421.

ἵνα, conj., *in order that, that*, 95, 135, 157.

ἰός, οῦ, m., *arrow*, 262.

ἰοῦσα, fem. of ἰών, *going*, 356.

ἱρά, ῶν, n., *sacrifices*, 66 [= ἱερά, from ἱερόν].

***ἴσαν**, impf. third pl. of εἶμι, *visited*, 176.

ἰσό-θεος, ον, adj., *god-like*, 324.

ἶσα, adv., *equally*, 432.

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ἵστἄμαι, v. mid., *stand*, 129; pf., *ἕστηκεν*, *stands*, 185 [root STA-, from which most of the tenses are formed; cf. Lat. *sto*].

ἱστός, *οῦ*, m., *the web* (of the loom), 357 [root STA = *stand*].

ἴτω, imp. third sing. of *εἶμι*, 276.

ἰών, *ἰοῦσα*, *ἰόν*, part. of *εἶμι*.

Κ' = *κε*.

καθ' = *κατά*.

καθ-ἕζομαι, v. dep., *sit down*. 372.

καθ-εζώμεσθα = *καθ-εζώμεθα*.

καθ-ίκετο, aor. of

καθ-ικνέομαι, f., *-ίξομαι*, aor., *-ῑκόμην*, v. dep., *come upon*, 342.

καί, conj., *and*, 19, etc.; adv., *even*, *also*, 10, 58, etc.

***κακ-κείων**, *ουσα*, *ον*, part. of *κατα-κείω*.

κακός, *ή*, *όν*, adj., *bad*, *evil*, 166, 392, 411; superl., **κάκιστος**, *η*, *ον*, *worst;* subst. plural, **κακά**, *ῶν*, n., *evils*, 33, 234.

καλέω, *-έσω*, *ἐκάλεσα*, v.a., *call*, *summon*, 90, 272, 416 [cf. Lat. *clamo*, Eng. *call*].

***κάλ-λιπον** = *κατ-έλιπον*, 243.

καλός, *ή*, *όν*, adj., *beauteous*, 96, 137, 208; *pleasant*, 370; neut. used as adv., 155.

καλύπτω, *ψω*, v.a., *cover*, 443 [cf. *oc-cul-tus*].

Καλυψώ, *οῦς*, f., *Kalypso*, a goddess on whose isle of Ogygia Odysseus had been cast and who detained him long against his will, 14.

κάματος, *ου*, m., *weariness*, 192 [*κάμνω*].

κάνεον, *ου*, n., *basket*, 147 [*canistrum*].

καπνός, *οῦ*, m., *smoke*, 58 [cf. *vapour*].

***κάρη κομόωντες**, adj., *long-haired*, always in Homer an epithet of the Achaeans, who only cut their hair in token of grief, mourning, or by reason of a vow to a river god, whereas slaves and Asiatics were shorn, 90.

κάρηνον, *ου*, n., *height*, 102 [*κάρα* = *head*, cf. Lat. *cerebrum*].

κατά, prep. with ACC., *along*, *through*, 116, 148, 228, 247, 375; met., *in*, 4, 29, 294; with GEN., *down from*, 102.

κατα-βαίνω, *-βήσομαι*, *-ἔβην*, v.n., *go down*, 330.

κατα-κείω, v. desid., *wish to lie down*, 424.

κατα-κτείνω, v.a., *kill right out*, 75.

κατα-λαμβάνω, *-λήψομαι*, *-ἔλαβον*, v.a., *seize* (tmesis), 192.

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κατα-λέγω, v.a., *recount, tell*, 169, 206.

κατα-λείπω, v.a., *leave, bequeath*, 242.

***κατ-εβησόμην**, aor. of *κατα-βαίνω*, 330.

κατ-ελεύσομαι, fut. of *κατ-έρχομαι*, 303.

κατ-ερύκω (ῡ), v.a., *hold back, restrain*, 55, 197, 315.

κατ-έρχομαι, -*ελεύσομαι*, v. dep., *go down*, 303; *put in* (to shore), 182.

κατ-εσθίω, v.a., *eat up, devour*, 8, 9 (tmesis).

κατ-ήλῠθον = *κατ-ῆλθον*, aor of. *κατ-έρχομαι*, 182.

κε, κεν = **ἄν**, 86, 158, 205. (Goodwin, § 207 *sqq.*) [Pronom. root *κα*-].

κεδνός, ή, όν, adj., *trusty, good*, 432; *κεδνά ἰδυῖα, true of heart, loyal*, 428.

κεῖ-θεν, adv., *thence*, 285.

κεῖμαι, v. dep., *lie*, 267; esp., *lie* (*low in death*), 46, 162 [cf. Lat., *quies, civis*, Curt., p. 145].

κείμεν(α), from *κεῖμαι*.

κειμήλιον, *ου*, n., *keepsake*, 312 [*κεῖμαι*].

κεῖνος, *η, ο*, pron., *that, he*, at 46 of Aegisthus, but in every other passage (163, 177, 199, 209, 212) of Odysseus.

κείρω, v.a., *ravage*, 378 [cf. Lat. *curtus, culter*].

κεῖσε, adv., *thither*, 260 [cf. *κεῖ-νος, κεῖ-θεν* : -*σε* = *to*].

κέλευθος, *ου*, f., *way, journey*, 195 [cf. *ἀκόλουθος*, Lat. *callis*].

κελεύω, *σω*, v.a., *order*, 357 [cf. *κέλομαι, καλέω*].

κεφαλή, *ῆς*, f., *head*, 157, 208; met. 343 [root *καπ*- cf. *caput, capillus*, English *head*].

κε-χόλωται, pf. pass. of *χολόω*.

κε-χρημένος, *η, ον*, pf. of *χράομαι*, *yearning, longing*, 13.

κῆδος, *εος*, n., *trouble*, 244 [root ΚΑΔ, cf. Sanskrit khâd = *contristare*].

κῆρ, *κηρός*, n., *heart*, 310, 341 [= *κέαρ*, Lat. *cor*.].

κῆρυξ, *ῡκος*, m., *herald, henchman*, 109, 143.

***κίθαρις**, *ιος*, f., *lute, guitar*, 152, 159 (Homer never writes *κιθαρά*. It was of triangular shape identical with the *φόρμιγξ*, and like the λύρα).

κίω, v.n., *go*, 311, 372 [cf. *κινέω*, Lat. *cieo*].

κίων, *ονος*, f., *pillar*, 53, 127.

κλαίω, v.a., *lament for*, 363.

***κλείω**, v.a., *make famous*, 338 [*κλέος*].

κλέος, *εος*, n., *glory, repute*, 95, 283, 298.

***κληΐς**, *ῖδος*, f., *bolt*, on the inside of the door; see note on 442 [cf. Lat. *clavis, claudo*].

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κλιθῆναι, 1 aor. pass. of *κλίνω*.

κλῖμαξ, ἄκος, f., *ladder*, 330 [*κλίνομαι* = *lean*, cf. *clivus*].

κλίνομαι, *to lie*, 366.

κλισμός, οῦ, m., *chair*, low and easy, 132, 145 [*κλίνομαι*].

κλυτός, ή, όν, adj., *glorious*, *famous*, 300 [*κλύω* = *hear*, Lat. *inclutus*].

κοῖλος, η, ον, adj., *hollow*, 211.

κοιρανέω, v.n., *hold sway*, 247 [cf. *κῦρος*, *κάρα*, *τύραννος*].

κομίζω, v.a., *pay heed to*, 356.

κορώνη, ῆς, f., *door-ring*, 441 [Lat. *corona*, *cornu*, *corvus*].

***κοτέσσεται** = *κοτέσηται*, 101.

κοτέομαι, v. mid., *am angry*, 101 [*κότος* = *wrath*, cf. *χόλος*].

***κούρη**, ης, f., *girl*, *daughter*, 329 [= *κόρη*, *i.e.*, *κορϝη*].

***κοῦρος**, ου, m., *boy*, *page*, 148 [= *κόρος*, *i.e.*, *κορϝος*].

***κραδίη**, ης, f., *heart*, 353 [cf. *κραδάω* = *vibrate*, *beat*].

κραναός, ή, όν, adj. (epithet of Ithaka), *rocky*, 247 [cf. Keltic *cairn*].

κράτος, εος, n., *might*, *power*, 70, 359 [cf. Eng. *hard*].

κρέας, ἄτος, m., *meat* (*κρέα*, acc. plural), 112; (g. plural *κρειῶν*), 141.

***κρειῶν**. See *κρέας*.

***κρείων**, οντος, m., *ruler*, *lord*, 45, 81.

κρήδεμνον, ου, n., *veil*, with lappets passing over the head so that it might be drawn over the face, 334 [*κράς*, *δέω*].

***κρητήρ**, ῆρος, m., *mixing bowl*, in which ⅗ of wine were mixed with ⅖ of water, 110, 148 [root *κρα* = *mix*, cf. *κεράννυμι*].

Κρονίδης, ου, m., *son of Kronos* (*i.e.*, Zeus), 45, 81.

Κρονίων (ῑ), ωνος, m., *son of Kronos* (*i.e.*, Zeus), 386 [-*ιων* = *son of*, Goodwin, § 129, 9].

***κτεάτεσσιν**, d. pl., *possessions*, 218, 430 (from **κτέαρ*, connected with *κτάομαι*).

κτείνω, *κτενῶ*, *ἔκτεινα* (*ἔκτᾰνον*), v.a., kill, slay, 36, 39, 296, 299 [root KTA, KTEN-, cf. *καίνω*].

κτέρεα, ων, n., *funeral honours*, 291 [connected with *κτάομαι* = *get*].

***κτερείζω**, *f.*, ξω, v.a., *pay funeral honours*, 291 [*κτέρεα*].

κτήματα, των, (sing. *κτῆμα*), n., *property*, *possessions*, 117, 375, 402.

Κύκλωψ, ωπος, m., *Cyclops*, one of a gigantic race of one-eyed giants who dwelt in Sicily. Polyphemus their chief was the son of Poseidôn who bitterly resented his blinding at the hands of Odysseus, 68, 71.

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κυλίνδω, v.a., *roll*, 162 [same root as *εἰλέω*, *volvo*].

κῦμα, *ατος*, n., *wave*, 162 [lit. anything *swollen*, *κύω*].

κύπελλον, *ου*, n., *wine-cup*, *cup*, 142.

***λάβῃσι**. See *κατα-λαμβάνω*.

Λαέρτης, *ου*, m., *Laertes*, king of Ithaka and father of Odysseus: he took part in the Kalydonian hunt and in the expedition of the Argonauts, 189.

λαθ-, stem of *λανθάνω*.

λαμβάνω, *λήψομαι*, *ἔλαβον*, *εἴληφα*, v.a., *take*, *seize*, *gain*, 298.

λανθάνω, *λήσω*, *ἔλᾰθον*, *λέληθα*, v.a., *be forgetful*, with gen., 65, 308 [root *λαθ-* by nasalisation, as *findo* from root *fid-*].

λέβης, *ητος*, m., *basin*, 137 [*λείβω*, *pour*].

λέκτρον, *ου*, n., *bed*, 437 [*λέγω* = *lay to sleep*].

λευκός, *ή*, *όν*, adj., *white*, *i.e.*, *bleached*, 161 [cf. *λεύσσω*, *lux*, *luceo;* Peile, 157].

λέχος, *εος*, n., *couch*, *bed* (only in d. plural, *λεχέεσσι*, 360; *λέχεσσι*, 440) [*λέγω*, *lay to sleep*].

λήθω, collat. form of *λανθάνω* [*λαθ*. See *λανθάνω*].

ληΐζομαι, aor. **ληΐσσατο*, v. dep., *carry off* (*as prey*), 398 [*λεία* = *prey*].

***λίην** (= *λίαν*)(ῐ), adv., *willingly*, *καὶ λ.*, *full truly*, 46 [connected with *λιλαίομαι*].

λιλαίομαι, v. dep., *long*, 15, 315 [root LAS, cf. *lascivious*, *lust*].

λῐμήν, *ένος*, m., *harbour*, 186 [connected with *λείβω*].

λιπαρός, *ή*, *όν*, adj., *shining*, *beauteous*, 334.

λῖτα (from *λίς*?), acc. sing. m., *smooth linen*, as a covering for chairs, etc., 130. (Others, not so well, assume a nom. neut. *λῖ* = *λισσόν*, thus making *λῖτα* acc. plural.)

λόγος, *ου*, m., *word*, 56 [*λέγω*].

***λοεσσάμενος**, aor. of *λούομαι*.

λούομαι, v. mid., *wash oneself*, 310 [root ΛΟ, cf. *lavo*, *luo*].

λυγρός, *ή*, *όν*, adj., *sad*, *dismal*, 327, 341 [cf. *lugeo*, *luctus*].

λω-ίτερος, *η*, *ον*, compar. adj., *preferable*, 376 [root ΛΑϜ, cf. *λάω* = *long for*, *λίαν*, *λιλαίομαι*, and perhaps *λαμβάνω*].

μάκαρ, *ἄρος*, adj., *blessed* (of the gods), 82; *happy*, *prosperous*, 217 [connected with *μακρός*, q.v.].

μακρός, *ή*, *όν*, adj., *tall*, 54, 127 [connected with *μέγας*, Lat. *magnus*, *macte*].

μάλα, adv., *very*, *quite*, 1, 179, 278, 301, 312 (comp. *μᾶλλον*, superlative *μάλιστα*, q.v.).

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μαλακός, ή, όν, adj., *soft*, 437; met. 56.

μάλιστα, adv., *chiefly*, 383, 342 (superl. of μάλα).

μᾶλλον, adv., *more*, *rather*, 89, 351 (comp. of μάλα).

μαντεύομαι, v. dep., *prophesy*, 200 [μάντις].

μάντις, ιος, m., *prophet*, 202 [cf. μαίνομαι; root MAN = *think* (excitedly)].

μέγαρον, ου, n., *hall*, 270, 276; usually plural, *halls*, 27, 269, 365.

μέγας, μεγάλη, μέγα, adj., *great* (of Athene's spear) 100; *tall*, *well-grown*, 301; neut. used as adv., *greatly*, 276; superl., **μέγιστος**, η, ον, *greatest*, 70 [see μακρός].

μέδων, οντος, m., *ruler*, 72 [cf. Lat. *moderor*].

μεθ-έπω, v.n., *visit*, 175 [cf. ἕπω, Lat. *sequor*].

μέθ-ημαι, v. dep., *sit among* (with dat.), 118.

μεθ-ίημι, -ήσω, v.a., *let go*, 77.

μέλας, αινα, αν, adj., *black*, *dark* [cf. Lat. *mălus*, *malignus*, *malitia*].

μέλω, v.n., *am a care*, 151, 159, 358; impers., 305.

μέλλω, v.n., *am about to*, *am likely to*, 232 [root ΜΕΛ-*yo*].

***μεμήλει**, pluperf. of μέλω [such lengthening of ε (cf. τίθημι, root θε) is rare in Greek, but common in Latin, *e.g.*, *sĕdeo*, *sēdes*; *sĕdeo*, *sēdi*; *ĕdo*, *ēdi*, etc.].

μέ-μνημαι, perf. of μι-μνήσκομαι.

μέν, conj., *indeed*, 11, etc., generally followed by δέ.

μενεαίνω, v.n., *am wroth*, 20 [μένος].

Μενέ-λᾱος, ου, m., *Meneläus*, King of Sparta, husband of Helen, whose rape by Paris caused the Trojan War, in which his brother Agamemnon was generalissimo of the Grecian forces, 285.

μένος, εος, n., *might*, 89, 321.

Μέντης, ου, m., *Mentes*, leader of the Taphians, guest-friend of Odysseus, in guise of whom Athene visited Ithaka, 105, 180.

μένω, v.n., *wait*, 304, 422 [root MAN = *think* (so much as to stand still)].

Μερμερίδης, ου, m., *son of Mermerus*, Ilus, 259 [-ίδης = *son of*, Goodwin, § 129].

μερμηρίζω, v.a., *ponder*, 427 [ΜΕΡ, ΜΑΡ, cf. μέρος, μέριμνα, *memoria*, *mora*, Curt., p. 330; Peile, pp. 180, 181].

μέσος, η, ον, adj., *middle*, *central*, 344 [= μεδhος, Lat. *medius*; Curtius, 469].

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μετά, prep. with ACC., *after, to fetch*, 184; with GEN., *with*; with DAT., *with*, 19, 184 [according to Curtius not connected with *μέσος*].

μετ-αλλάω, v.a., *ask*, 231 [lit., *search after other things* (*μετὰ ἄλλα*)].

μετ-αυδάω, v.n., *speak among, address*, 31.

μετ-εκίᾰθον (impf. of *μετα-κιάθω*), *was visiting*, 22.

μετ-ελθ-, aor. of

μετ-έρχομαι, v. dep., *come among*, 134, 229.

μετ-ηύδα, impf. of *μετ-αύδαω*, 31.

μή, adv. and conj., *not*; conj. *lest*, 133 [Lat. *ne*; cf. *μιν* and *νιν*].

μη-δέ, conj., *and not, nor*, 289, 369; adv., *not even*.

μῆλον, *ου*, n., *sheep*, especially *a small sheep*; usually plural [connected with Lat. *villus* (= *tuft of wool*, Peile, 350)].

μή-τε, conj., *and not, nor*; *μήτε ...μήτε, neither...nor*.

μή-τηρ, *τρός*, f., *mother*, 215, 248 (*μητέρ'*, acc. s.) [root MA = *make*; Curtius, 472].

μητιάω, v.a., *contrive*, 234 [*μῆτις*, root MA-, cf. *μαθεῖν*, *μηνύω*; see Curtius, 429; Peile, pp. 144, 5].

μιγείς, *εῖσα*, *έν*, 2 aor. pass. of

μίγνυμι, *μίξω*, v.a., *mix*; middle, aor., *ἔμικτο*, pass., *ἐμίγην* (ῐ), *have intercourse with*, 73, 433 [cf. *μίσγω*, Lat. *misceo*].

μι-μνή-σκομαι, aor., *ἐμνησάμην*, pf., *μέμνημαι*, v. dep., *remember, call to mind* (with gen.), 29, 343 [root MAN, cf. *μνήμη*, *μνάομαι*].

μιν, pron., *him*, 71, 95, 135, 192, etc.; *her*, 97 [see *μή*].

μίσγω, v.a., *mix*, 110; mid., *associate*, 209.

***μνάασθαι** = *μνάεσθαι*, *μνᾶσθαι*.

μνάομαι, v. dep., *woo*, 39, 248 [root MAN-, connected with *μνήμη*].

μνηστήρ, *ῆρος*, m., *wooer, suitor*, 91, etc. [*μνάομαι*].

μνηστός, *ή*, *όν*, adj., *wooed and won, wedded*, 36 [*μνάομαι*].

μολπή, *ῆς*, f., *music*, 152; of *dance alone*, 11, 18, 573 (used in Homer of any amusement, games, Il. A., 1, 472); *song and dance* (Od. 6, 101).

μόρος, *ου*, m., *fate*, 34, 35, 166 [root *μορ-*, *μρο-*, connected with *μέρος* = *portion*, Lat. *mors*].

Μοῦσα, *ης*, f., *the Muse*, often plural, *the* (*nine*) *Muses*, daughters of Zeus and Mnemosyné, dwellers in Olympus and inspirers of the bard [root MAN = *think*; *μουσα* = *the teacher*].

μυθέομαι, *-ήσομαι*, v. dep., *tell, relate*, 124.

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***μυθήσεαι**, f. 2nd sing. of *μυθέομαι.*

μῦθος, *ου*, m., *word, speech*, 273, 358, 361; plural, 28, 367.

Ναιετάω, v.n., *lie, exist* (of Ithaka), 404.

ναίω, v.a., *inhabit; δώματα ν.* = *dwell*, 51.

ναῦς, *νῆα, νηός, νηΐ*, plural, *νῆες, νῆας, νεῶν, νήεσσι*, f., *ship*, 61, etc. [root *νέω, νεύσομαι*, cf. Lat. *navis, navita*, Curtius, 430].

ναύτης, *ου*, f., *sailor*, 171 [*ναῦς*].

νεμεσάομαι, *-ήσομαι*, v. dep., *be angry*, 119, 158, 171, 228 [desiderative of *νέμω* = *long for justice*, Curtius, 431].

νεμεσίζομαι, v. dep., *dread*, 263.

νέμεσις, *ιος*, f., *cause for blame*, 350 [lit., *longing for justice*, Curt., 431].

***νεμεσσήθη** = *ἐνεμεσήθη*, 119.

***νεμεσσήσαιτο** = *νεμεσήσαιτο*, 228.

νέομαι, v. dep., *return*, 17, 87, 205 [Curtius, 432].

νέον, adv., *for the first time*, 175.

νέος, *η, ον*, adj., *young*, 395 [*νέϝος*, original form, *navas*, cf. Lat. *novus*].

Νέστωρ, *ορος*, m., *Nestor*, son of Neleus and Chloris, King of Pylos, the eldest warrior at Troy, whence he returned to Pylos, 284.

***νεφεληγερέτα**, (epic for *-ης*, g. *ου*), *cloud gatherer*, 63 [*νεφέλη, ἀγείρω*].

νη-, negative prefix in, e.g., *νημερτής, νήπιος, νήποινος.*

νῆ' = *νῆα*, from *ναῦς*, 280.

Νήϊον, *ου*, n., *Nēïon*, a ridge of Nērĭton in Ithaka, 186.

νη-μερτής, *ές*, adj., *unerring*, 86 [*νη, ἁμαρτάνω*].

***νηός**, g. of *ναῦς*, 176, 260.

νηπίη, d. *νηπιέῃ*, f., *childish tricks*, in pl., 297 (*νηπιάας*).

νήπιος, *η, ον*, adj., *infant*, hence subst., *fool*, 8 [*νη-*, root *ἐπ-* = *speak*].

§ **νή-ποινος**, *ον*, adj., *unavenged*, 380; neut. = adv., *without vengeance exacted*, 160, 377 [*νη-, ποίνη*].

νῆσος, *ου*, f., *island*, 50, etc. [prob. cf. *νέω* = *floating*].

νῆυς = *ναῦς*, 185. **νηυσί**, d. pl. of *ναύς*, 61, 211.

νίζω, v.a., *wash*, 112; mid. aor. *νίψασθαι*, *wash oneself*, 138.

νοέω, aor., *ἐνόησα*, v.a., *notice*, 58, 322 [*νόος*].

νόος, *ου*, m., *character*, 3; *intelligence*, 66; *inclination*, 347 [cf. *γνῶναι, nosco*].

νοστέω, v.n., *return*, 36, 83, 163, 290 [cf. *νέομαι, return*].

νόστῐμος, *ον*, adj., *ν. ἦμαρ, the day of return*, 9, 168, 354 [*νόστος*].

νόστος, *ου*, m., *return*, 5, 13 [cf. *νέομαι* = *return*].

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νόσφι, prep., with GEN., *apart from*, 185; *except*, 20.

νυ, enclitic particle, never of time, *now*, *assuredly*; *οἷον δή νυ*, *only see now*, 32; *ἀλλά νυ*, *but assuredly*, 195, 217.

νύμφη, ης, f., *nymph*, inferior class of goddesses, the word is applied to Kalypso, 14, 86; to Thoôsa, 71 [cf. *nubo* = *veil*].

νῦν, adv., *now*, 43, 166, 182, 200, etc. [Lat. *nunc*, *etiamnum*].

***ν-ώνυμνος**, ον, adj., *inglorious*, 222 [ep. form of νώνυμος, from νη-, ὄνομα; for the υ, cf. εὐώνυμος].

Ξανθός, ή, όν, adj., *golden-haired*, 285.

ξεῖνος, ου, m., *guest-friend*, 105, 120, 123, 133, 176, 187, 214, 405 [=ξένος].

ξεστός, ή, όν, adj., *polished*, 138 [root ξυ, cf. *ξέω*, *polish*].

ξύν, prep. with DAT., *with*, 182 [=original *skam*, Lat. *com* (*cum*)].

ξυν-ίει, imperat. of

ξυν-ίημι, v.a., *hear*, *take note*, 272.

ὁ, **ἡ**, τό, pronoun, *he*, *she*, *it*, 4, 9, etc. Often the attribution comes near to later usage, ἡ μὲν ... γλαυκῶπις Ἀθήνη, 319; here γλ. Ἀθ. are in apposition to ἡ. It is also used as a relative, e.g., 97, 300.

ὅ, conj., *in that*, 382; (like Lat. *quod*, neut. of ὅς, ἥ, ὅ).

ὀβριμο-πάτρη, ης, f., *daughter of the mighty*, 101 [ὄβριμος = mighty, cf. βρίθω].

ὅ-γε = *ille quidem*, 4, 26, 31, etc.

ὀ-δάξ, adv., *with the teeth*, 381 [cf. δάκνω = *bite*, the -ο as in Ὄλυμπος from λάμπω, Curt., 725; Peile, 430].

ὅδε, ἥδε, τόδε, pron., *this*, 169, 409; *yonder*, 185; ἡμεῖς οἵδε, *we that are here*, 76.

ὁδός, οῦ, f., *way*, 309 [cf. ὀδός, οὖδας, ἔδαφος, Lat. *sŏlum*].

ὀ-δούς, όντος, m., *tooth*, 64 [the ὀ- is no part of the root, cf. Lat. *dens*].

ὀδύνη (ῠ), ης, f., *lamentation*, 242 [cf. δύη, ὀδύρομαι].

ὀδύρομαι, v. mid., *sorrow*, *lament*, 55, 243.

Ὀδυσεύς, **Ὀδυσσεύς**, -ῆα, ῆος, ῆι, m., *Odysseus* (Lat. *Ulixes*, Eng. *Ulysses*), 21, 48, 57, 65, 74, 87, 103, 129, 196, 207, 212, 253, 260, 265, 354, 363, 396, 398.

ὀδύσσομαι, v. dep., *am wroth*, 62.

ὅθι, conj., *where*, 50.

οἵ, from ὁ, ἡ, τό, or ὅς, ἥ, ὅ.

οἱ, pron. dat., *to him*, 17, 37, 62, 89, etc.; *οἱ υἱόν* = *his son*, 88.

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οἴγω, aor., *ᾤϊξα*, v.a., *open*, 436.

οἶδα, *οἶδας*, *οἶδε* (perf. with pres. meaning), v.a., *know*, *am acquainted with*, 37, 53, 174, 202, 216, 337 [root ΕΙΔ, whence also *εἶδον*, *video*].

οἶδε. See *ὅδε*, 76. **οἶδε(ν)**. See *οἶδα*, 53.

οἴκοι, adv., *at home* [locative of *οἶκος*; with termination cf. *dom-i*].

οἰκόν-δε, adv., *home*, *to home*, 17, 317; *to her apartments*, 360.

οἶκος, *ου*, m., *house*, 232, etc.

οἰνό-πεδος, *ου*, adj., *wine-producing*, 193.

οἶνος, *ου*, m., *wine*, 110 [cf. Lat. *vīn-um*].

οἰνο-χοεύω, v.n., *pour out wine*, 143.

οἴν-οψ, *οπος*, adj., *dark* (of the troubled sea), 183 [when applied to cattle = *dun*].

οἷο, gen. of *ὅς*, *ἥ*, *ὅν*, 330.

ὀΐομαι, v. dep., *think*, 173.

οἶον. See *οἶος*.

οἶος, *η*, *ον*, adj., *alone*, 13, 79, 331; adv., *οἶον*, *only*, 244 [akin to *unus*].

οἷος, *η*, *ον*, adj., *such as*, 357: *how much*, 298; neut., *οἷον*; adv., *how!* 32, 410; answering to *τοῖος*, 257; to *τοιόσδε*, 371.

οἰός g. of *ὄϊς*, *a sheep*, 443 [with *ὄϝις*, cf. Lat. *ovis*].

οἶτος, *ου*, *fate*, *doom* (always in a bad sense), 350 [connected with *εἶμι* by Curt., 615; by others with *οἴσω*, f. of *φέρω*, cf. *fors*; or with *οἴ* = *alas*].

οἴχομαι, v. dep., *am gone*, 242, 410.

ὀΐω, v.a., *think*, 201.

οἴῳ, from *οἶος*.

οἰωνός, *οῦ*, m., *bird*, especially *bird of prey*, or *of omen*, 202.

ὄλεθρος, *ου*, m., *destruction*, 11, 37, 46.

ὀλέσθαι, aor. mid. of *ὄλλυμι*.

ὄλλῡμαι, aor., *ὠλόμην*, v. mid., *perish*, 7, 355, 380.

***ὄλοντο** = *ὤλοντο*, 7, 355.

ὀλοό-φρων, *φρονος*, adj., *of baleful mind*, 52.

Ὀλύμπιος, *ον*, adj., *of Olympus*, *Olympian*, 27; as subst., *the Olympian*, *i.e.*, Zeus (Olympus, a mountain in Thessaly on which Homer's gods dwelt).

§ **ὁμᾰδέω**, aor. *ὁμάδησα*, v.n., *make a din*, 365 [*ὅμᾰδος* = din made by many people *together*, cf. *ὁμοῦ*].

ὄμβρος, *ου*, m., *rain*, 161 [cf. Lat. *imber*, perhaps *umbra*; Curt., 485].

ὁμιλέω, v.n., *associate*, *come across*, 265 [*ὅμῑλος*].

-ὁμῑλήσειε, aor. opt. of *ὁμῑλέω*.

ὅμῑλος, *ου*, m., *throng*, 225 [*ὁμοῦ*, *ἴλη* = *crowd*].

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ὄμμα, ἄτος, n., *eye*, usually plural, 208 [= ὄπμα, cf. ὄψομαι].

ὀμφαλός, οῦ, m., *navel, centre*, 50 [cf. Lat. *umbo*].

ὅν, *whom*, 69, 218, etc. **ὅν**, *his*, 4, 78, etc.

ὅν-δε, *to his*, 82. See -δε.

ὀνείαθ' = ὀνείατα.

ὄνειαρ, ἄτος, n., *food*, in pl., 149 [cf. ὀνίνημι].

ὀξύς, εῖα, ύ, adj., *sharp*, 99 [akin to ὠκύς = *swift*].

***ὅου** = οὗ, *whose*, 70 (see note).

***ὅππῃ**, adv., *in such way as*, 347.

***ὀπίσσω**, adv., *in future days, hereafter*, 222, 240 [= ὀπίσω (ῐ), cf. ἕπω, ἕπομαι].

***ὀππόθεν**, adv., *whence*, 405 [= ὁπόθεν].

ὁπποῖος, η, ον, adj., *of what kind*, 171 [= ὁποῖος].

ὁππότε, conj., *whensoever*, 41 [= ὁπότε].

***ὅππως**, conj., *that*, 270 [= ὅπως].

ὅπως, conj., *that, in order that*, (with subj.), 57 ; *how that*, 77 ; *how*, 349 [πῶς].

ὁράω, ὄψομαι, εἶδον, ἑώρᾱκα, v.a., *see*, 3, 113, 212, (mid.) 163.

'Ορέστης, ου, m., *Orestes*, son of Agamemnon, whose murder he avenged by slaying his mother Klytaemnestra and Aegisthus, 30, 40, 298.

ὄρνις, ῑθος, f., *bird*, 320 [root, ὀρ-, cf. ὄρνυμαι, *orior*].

ὄρ-νῠμαι, v. dep., *is disposed*, 347 [root, ὀρ = *be uplifted*, cf. Lat. *orior*].

ὀρυμαγδός, οῦ, m., *din*, 133 [ὠρύομαι].

ὀρχη-στύς, ύος, f., *dancing*, 152, 421 [ὄρχος = *row* (of dancers)].

ὅς, ἥ, ὅν, adj., *his*, 4, 19, 70, 78, 82 [Lat. *suus*, root SVA].

ὅς, ἥ, ὅ, rel., *who, which*, 1, 49, 66, 108, etc. [root YA].

ὅσοι (*ὅσσοι), αι, α, rel. pron., *as many as*, 11, 245, 247, 278.

***ὅσσα** = ὅσα, 278.

ὄσσα, ης, f., *rumour*, 282 [root VAK = *speak*].

ὄσσομαι, v. mid., *dream of*, 115 [root OK-, cf. *oculus*, ὄσσε (= ὄκιε)].

ὀστέον, ου, n., *bone*, 161 [Lat. *os*].

ὅσ-τις, ἥ-τις, ὅ-τι, rel., *whoever*.

ὅτε, conj., *when*, 16, 126.

ὅτις = ὅστις, 47.

ὀτρηρός, ή, όν, adj., *active, busy*, 109 [ὀτρύνω].

ὀτρύνω, v.a., *speed*, 85.

***ὅττεο** = ὅτου, g. of ὅστις, 124.

***ὅττι** = ὅ τι, *whatever*, 158, 316.

οὐ, οὐκ, οὐχ, adv., *not*, 60, etc.

οὗ, *of whom*, 161

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οὐδέ, adv., *not even*, 6, 18; conj., *nor, but not, and not*, 59, 166, 411.

***οὐδός**, οῦ, m., *threshold*, 104 [= Attic ὁδός].

οὐκ-έτι, adv., *no longer*, 189, 203 (tmesis), 297.

οὐκ = οὐ, 215; **οὐκί** = οὐ, 268.

***Οὔλυμπος**, ον, m., *Olympus*, a lofty mountain on the left bank of the Peneius in Thessaly, which has several snow-peaks and is visible from Troy, 102 [perhaps cf. λάμπω = *shine*].

οὖν, adv., *then, so.*

οὔ-ποτε, adv., *never.*

οὐρανός, οῦ, m., *heaven*; (1) as a metal sphere supported by Atlas over the earth, 54; (2) as the dwelling of the gods, 68 [root VAR = *cover;* Curtius, 509].

οὔ-τε, adv., *neither; οὔ-τε...οὔ-τε, neither, nor*, 202, 212.

οὔ-τι, *not a whit* (tmesis), 202.

οὔ-τοι, adv., *by no means.*

οὗτος, αὕτη, τοῦτο, pron., *this*, 220, 406; plural, *these*, 159; *the following*, 82, 174 [pron. root TA-, cf. τό, Lat. *is-te*].

ὀφέλλω (**ὀφείλω**), aor., ὄφελον, v.a., *owe*; ὡς ὄφελον ἔμμεναι, *utinam essem*, 217.

ὀφθαλμός, οῦ, m., *eye*, 69 (the Cyclops had but one) [root ὀκ-, ὀπ-, cf. *oculus*].

ὄφρα, conj., *in order that*, 85, 88, 174, 261; *while*, 233; *until*, 363.

ὀχέω, v.a., *keep up*, 297 [frequentative of ἔχω].

ὀψί-γονος (ῐ), ων, n., *descendants*, 302 [lit. *late born*].

Παθ-, aor. of πάσχω, 4 [cf. πᾰ́θος, Lat. *patior, passus*].

παῖς, δός, m.f., *child, son*, 207, 399.

πᾰλαιός, ή, όν, adj., *old*, 395 [πάλαι].

παλάμη, ης, f., *hand*, 104 [Lat. *palma*].

πάλιν, adv., *again, back again*, 360.

παλίν-τῑτος, ον, adj., *retributive; π. ἔργα, deeds of vengeance*, 379.

Παλλάς, άδος (ᾰ), f., *Pallas*, always in the combination Pallas Athene, 125, 327 [according to the ancients from πάλλω = *brandish*, but better explained as *the Virgin*].

Παν-αχαιοί, ων, m., *the assembled Achæans*, 239.

παν-νύχιος (ῠ), ον, adj., *all through the night*, 443.

παντοῖος, η, ον, adj., *of all kinds*, 142 [πᾶς].

παρά, **παρ'**, prep. with ACC., *to*, 285; *beside*, 333; with GEN., *from*, 259; with DAT., *beside*, 61, 430; *in-*

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ter, 154; *apud*, 123 [cf. *per*, *prae*, *praeter*; Curt., 346].

παραί = παρά, adv., *beside*, 366.

παρα-τανύω, v.a., *stretch beside* (tmesis), 138.

παρα-τίθημι, pres. third sing. παρ-τιθεῖ, impf. παρ-τίθει, aor. παρ-έθηκε(ν), aor. mid. παρ-θέτο, v.a., *place beside*, 132, 139, 141, 142, 192.

παρειαί, ῶν, f., *cheeks*, 334 [connected with παρά, lit. *sides* of the face].

πάρ-ειμι, v.n., *am ready*.

παρ-ενήνεον, impf., *heaped up beside*, 147.

παρ-έστη, intr. aor. of παρ-ίστημι.

***παρ-εών**, οὖσα, όν, pres. part. of πάρ-ειμι, τὰ παρεόντα, *things at hand*, 140.

πάρ-ημαι (perfect with present meaning), v. dep., *sit beside*, 26, 339.

παρ-ίστἄμαι, aor. -έστην, v.n., *stand beside*, 335.

πάροιθεν (ἄ), adv., *before*, *heretofore*, 324 [πάρος].

πάρος, conj., *before that*, (with inf.), 21 [link between παρά, πρό, πρός].

***παρ-τιθεῖ, παρ-τίθει.** See παρα-τίθημι.

πᾶς, πᾶσα, πᾶν, adj. (usually in plural), *all*, 11, 43, 71, 78, 91; (in sing.), *every*, 53.

πάσσἄλος, ου, m., *peg* [root PAG; cf. πήγνυμι].

***πασσάμενος**, η, ον, aor. part. of πατέομαι, 124.

πάσχω, πείσομαι, ἔπαθον, πέπονθα, v.n. and a., *suffer* [see παθ-].

πατέομαι, v. dep., *taste* (with gen.), 124 [Lat. *pascor*, *pabulum*, *panis*; Curt., 350].

πατήρ, ρός, m., *father*, 28, 45, 94, etc. [found in every Indo-European language].

πατρίς, ΐδος, adj., *of one's fathers*, π. αἶα, *fatherland*, 75, 203; π. ἄρουρα, *native soil*, 407.

πατρο-φονεύς, ῆος, m., *slayer of a father*, *i.e.*, Aegisthus who slew Orestes' father, 299.

πατρώιος, ον, adj., *ancestral*, *of one's father*, 175, 187, 387.

πέδιλα, ων, n., *sandals*, 96; the gods' sandals were of gold [πέδη, cf. πούς].

πεζός, ον, adj., *on foot*, 173 [cf. πούς].

πείθω, -σω, v.a., *persuade*, 43; mid., *trust in* (with dat.), 414 [root ΠΙΘ-, cf. πίστις, Lat. *fīdo*, *fĭdes*].

Πεισηνορ-ίδης, αο, m., *son of Peisênôr*, 430.

πέλομαι, v. dep., *am*, *become*, 393; aor., ἔπλετο, 225.

πέμπω, v.a., *send*, 38, 93, etc.

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πένθος, εος, n., *grief*, 342 [= πάθος, so βένθος, βάθος; cf. πέ-πονθα].

πέ-πνῡμένος, η, ον, perf. part. of πνέω, *discreet*, 213 [cf. πνεῦμα = *wind*, Lat. *pulmo* = *lung*].

περ, enclitic particle used to strengthen other words after which it stands, e.g., λέμενός περ, *though longing*, 6; ἔνθαπερ, *just where*, 128, etc.

πέρθω, σω, v.a., *sack*, 2.

περί, prep. (with acc., dat., and) GEN., *concerning*, 135, 405; of comparison, *above, more than*, 235 [Curtius, 359].

περι-δίδωμι, v.a., *give generously*, 66.

περί-ειμι, v.a., *excel*, 66.

περι-καλλής, ές, n., *very beauteous*, 152, 425.

περι-κλυτός, όν, adj., *famous*, 325.

περι-πέλομαι, v. dep., *revolve*, 16.

περι-πλόμενος, η, ον, aor. part. of περι-πέλομαι.

§ **περί-σκεπτος**, ον, adj., *guarded, sheltered*, 426 (better than *seen far and wide*, connected with σκέπτομαι) [σκέπω = *shelter*].

περι-φράζομαι, v. dep., *take counsel*, 76.

περί-φρων, ονος, adj. (of Penelope), *wise of heart*, 329 [φρήν].

†**πεσσοί**, d. οἶσιν, m. pl., *stones* for playing a game, 107, (see note) [connected with Lat. *tessera* = *a die*].

πετάσσας, aor. part. of πετάννῡμι. See ὑπο-πετάννῡμι, 130.

***πευθοίαθ'** = πεύθοιντο.

πεύθομαι, f., -σομαι, v. dep., *hear*, 157; *inquire*, 94, 281 (with gen.).

πεφευγώς, υῖα, ός, perf. part. of φεύγω, 12.

πέ-φραδε, redupl. aor. of φράζω, imper. 273; ind. *enjoined*, 444.

πε-φυγμένος, perf. mid. and pass. of φεύγω, *having escaped*, 18.

πήληξ, ηκος, f., *helmet*, 256 [perhaps connected with *pelvis*].

πῆμα, ατος, n., *woe, suffering* (usually plural), 49, 190.

Πηνελόπεια, ης, f., *Pēnĕlŏpê* wife of Odysseus, mother of Telemachus, 223, 329.

πικρό-γᾰμος, ον, adj., *with bitter wedlock*, 266 (see note).

πίναξ, ακος, m., *trencher* (of wood), 141 [= *flat wood*, cf. πλάξ].

§ **πινυτός**, ή, όν, adj., *prudent*, 229 [see πεπνυμένος].

πίνω, πίομαι, ἔπιον, πέπωκα, v.a., *drink*, 258, 340 [cf. πόσις, Lat. *poto, libo*].

***πλάγχθη** = ἐπλάγχθη, aor. of πλάζω.

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πλάζω, v.a., *make to wander*, 75; pass., *wander*, 2 [root πληγ-, πλαγ-, cf. πλήσσω, πληγή; Lat. *plango, plaga*].

πλέω, v.n., *sail*, 183 [rt. πλεϝ, cf. πλοῖον, Lat. *fluo, flumen, pluit, pluvius*].

πνοιή, ῆς, f., *blast*, 98 [see πέπνυμαι].

ποθεν, indef. pron., *somewhence*, 115; **πόθεν**, interrog. pron., *whence?* 170.

ποθέω, v.a., *lament for*, 343.

πόθι, interrog. adv., *where?* 170. **ποθι**, indef. *I think*, 348.

ποιέω, v.a., *make*, 250, 387.

ποιητός, ή, όν, adj., *made, built*, 333, 436.

ποικίλος, η, ον, adj., *inlaid, well-wrought*, 132 [cf. Lat. *pic-tus*].

ποῖος, η, ον, interrog. adj. *of what kind? what?* 64, 406.

πόλεμος, ου, m., *war*, 12, 238.

***πολῆος**, g. of πόλις.

πόλιν-δε, adv., *to the city, citywards*, 189.

πόλις, ῆος, f., *city*, 170, 185 [Curtius, 374].

πολλά, neut. pl. of πολύς = adv. *much*, 1.

πολλάκι, adv., *often*.

***πολλόν**, adv., *greatly*.

Πόλυβος, ου, m., *Polybus*, father of Eurymachus, 399.

πολυ-μήχανος, ον, adj., *of many devices*, 205 [πολύς, μηχανή].

πολύς, πολλή, πολύ, adj., *much*, usually in plural, *many*, 3, 4, etc., neut., πολύ, adv., *by far*, 113.

§ **πολύ-τρητος**, ου, adj., *porous*, 111 [πολύς, τρητός = *pierced*].

πολύ-τροπος, ον, adj., *of many a wile, ready*, 1 (better than *of many wanderings*. See note).

Πολύ-φημος, ου, m., *Polyphēmus*, son of Poseidon and Thoōsa, one of the Cyclopes blinded by Odysseus.

πόντος, ου, m., *sea*, 4, 83, 197 [connected with βένθος, βάθος, Curt., 349].

πόποι, exclamation of astonishment, etc., *O strange*, 32; of anger, *O shame!* 253.

***Ποσειδάων**, ωνος, m., *Poseidôn*, brother of Zeus and Aides, lord of the sea and its storms: as he hated Troy on account of Laomedon's treachery, so he persecuted Odysseus because of the blinding of Polyphemus, 20, 68, 73, 74.

ποσί(ν), 131; ***ποσσί(ν)**, d. pl. of πούς, 96.

πόσις, ιος, m., *husband*, 15, 363 [cf. πότνια, δεσπότης, Lat. *potis, potior*; Curt., 377].

πόσις, ιος, f., *drink*, 150, 191 [see πίνω].

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ποτε, enclitic part., *once*, 232.

πότνιᾰ, ης, f., *mistress*, *lady*, 14 [see πόσις].

ποτός, οῖο, m., *drink*, 148 [see πίνω].

που, enclitic part., *perchance*, *I ween*, 94, 197, 199, 304; **ποῦ**, interrog. adv., *where?* 407.

πούς, ποδός, m., *foot*, 164 [Lat. *pes*, Eng. *foot*; Curt., 291].

§ **πρίαμαι**, impf., *πρίατο, v. mid., *buy*, 430 [connected with περάω].

πρίν, conj., *before that*, 210 [cf. πρό].

πρό, adv., *before*.

προ-εῖπον, v. act., *told beforehand*, 37.

πρό-θυρον, ου, n., *porch*, 103, 119 [πρό, θύρα].

πρό-κειμαι, v. dep., *lie ready*, 149.

προ-πάροιθε, prep. with GEN., *in front of*, 107.

πρός, prep. with (gen., dat. and) ACC., *against*, 127.

προσ-αυδάω, impf. -ηύδα, v.a., *address*, 122, 252, 336.

***προσ-έειπε** = προσ-εῖπε, v.a., *addressed*, 178, 221.

προσ-έφη, v.a., *addressed*, 63, 156, 383.

***πρό-τιθεν**, impf. ind., third plural.

προ-τίθημι, v.a., *put before*, 112.

πρό-χοος, ου, f., *ewer* [χέω = *pour*].

πρώθ-ηβος, η, ον, adj., *in the flower of her youth*, 431 [πρῶτος, ἥβη].

πρῶτα, adv., *firstly*, 284; τὰ πρῶτα, *first of all*, 257.

πρῶτος, η, ον, adj., *first* [πρὸ, πρότερος, πρῶτος].

πτερόεις, εσσα, εν, adj., *winged* (met.), 122 [πτέρον, πέτομαι, *penna*].

πτολίεθρον, ου, n., *citadel*, 2 [in form (not in sense) dim. of πτόλις].

πτύσσω, πτύξω, v.a., *fold*, 439 [probably connected with πετάννῡμι].

πύθομαι (ῡ), v. mid., *rot*, *waste*, 161 [cf. Lat. *pus*, *putidus*].

***πύκᾰ** (ῠ), adv., *thickly*, *strongly*, 333, 436 [cf. πυκνός, πύξ].

†**πυκι-μηδής**, έος, adj., *prudent*, *discreet*, 438 [πύκᾰ (ῠ), μῆδος].

πυκινῶς, adv., *wisely*, 279.

Πύλος (ῠ), ου, (usually f. but m., 93), *Pylos*, a district in S.W. Peloponnese, over which Nestor ruled, 93, 284.

πυνθάνομαι, v. dep., *learn*, *hear*; see πεύθομαι.

πω, enclitic part., *yet*, 196.

πῶς, interrog., *how?* 64, 171.

Ρ' = ῥα.

ῥα, enclitic. See ἄρα.

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ῥέζω, *ῥέξω*, v.a., *do*, 46; *offer* (in sacrifice), 61 [*Ϝεργ-*, cf. *ἕρδω*, *ἔργον*].

ῥεῖα, adv., *lightly*, *easily*, 160 [cf. *ῥᾴδιος*].

Ῥεῖθρον, *ου*, n., *Rheithron*, a harbour in Ithaka, 186.

ῥῑνός, *οῦ*, f., *hide*, 108.

ῥύομαι, v. dep., *save*, *rescue*, 6.

Σ' = *σά*, 356.

Σάμη (*ᾰ*), *ης*, f., *Samé*, an isle near Ithaka, either Kephallenia or a part of it, 246.

σάφᾰ (*ᾰ*), adv., *clearly*, *accurately*, 202 [cf. *σοφός*, Lat. *sapio*, *sapor*].

σῆμα, *ατος*, n., *burial mound*, *tomb*, 291.

σιδήρεος, *η*, *ον*, adj., *of iron*, *iron-*, 204 [*σίδηρος*].

σίδηρος (*ῐ*), *ου*, m., *iron*, 184 [cf. *Sweden* (name of country), Curt., 293].

σῖτος, *ου*, m., *wheat*, *wheaten bread*, 139, 147.

σιωπή, *ῆς*, f., *silence*, 325, 339.

σκέδασις, *ιος*, f., *scattering*, 116.

σκίδνᾰμαι, v.n., *disperse*, 274 [rt. *σχεδ-*, *σκεδ-*, cf. Lat. *scindo*, Curt., 294*f*].

σκιόεις, *εσσα*, *εν*, adj., *shadowy*, 365 [*σκιά*, cf. perhaps *σκότος*, Curt., 112].

σοί, dat. of *σύ*, 59.

σός, *σή*, *σόν*, adj., *thy*, 195, 402.

Σπάρτη, *ης*, f., *Sparta*, capital of Lakonia, where Menelaos and Helen lived; visited by Telemachus, 93.

Σπάρτην-δε, adv. to Sparta, 285.

σπέος, *εος* (d. pl., *σπέσσι*), n., *cave*, 15 [Lat. *spelunca*].

σπόγγος, *ου*, m., *sponge*, 111 [cf. *fungus*, Curt., 575].

σταθμός, *οῦ*, m., *pillar*, 333 [root STA-].

σταίη, **στάς**, aor. of *ἵστημι*, *stand*, 256, 120.

***στεναχίζω**, v.a., *bewail*, 243 [longer form of *στενάχω*, itself lengthened from *στένω*].

***στῆ** = *ἔστη*, aor. of *ἵστημι*, *stood*, 103, 333.

στῆθος, *εος* (d. pl. *εσσι* , n., *breast*, 341 [perhaps connected with root STA-, *that which stands*].

στιβαρός, *η*, *ον*, adj., *stout*, 100 [*στείβω*, *tread down*, cf. *στιβάς*].

στίχας (no nom.), f., *row*, *rank*, 100 [*στείχω*].

στυγερός, *ή*, *όν*, adj., *hateful*, 249.

σύ, *σέ*, *σοί*, *σοῦ*, pron., *thou* (in oblique cases), *thee*, 59, 220.

σύν, prep. with DAT., *together with*, 191, 362.

***σύν-θετο** = *συν-έθετο*, 328.

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συν-τίθεμαι, v. mid., *take heed of*, *hear*, 328.

σφάζω, v.a., *slaughter*, 92 [root σφαγ-, cf. f. σφάξω, σφαγή].

σφέτερος, η, ον, adj., *their own*, 274.

***σφῇσι(ν)**, d. pl. of σφός, 34.

σφι = σφισί(ν), d. pl., *them*, 142.

σφός, ή, ον, adj., *their own*, 34.

σχόμενος, **σχών**, aor. part of ἔχω, ἔχομαι, *holding*, 334, 157 [root 'ΕΧ-, ΣΧΕ-, cf. σχεδόν, Curt., 170].

Τ' = τε.

τά, *which*, 97; *these things*, 118.

τάδε, from ὅδε.

ταλασί-φρων, ονος, adj., *patient*, 87 [root τλα- = *bear*].

***ταμίη**, ης, f., *stewardess*, 139 [connected with τέμνω, ἔταμον].

τανύω, v.a., *stretch* [cf. τείνω, *tendo*].

ταῦθ', **ταῦτα**, from οὗτος.

ταῦρος, ου, m., *bull*, 25 [Lat. *taurus*, Curt., 232].

Τάφιοι (ᾰ), ων, m., *Taphians*, inhabitants of **Τάφος** (ᾰ), 417, a small isle between Akarnania and Leukadia: they were famous seamen and also pirates, 105, 181, 419.

τάχα (ᾰ), adv., *quickly*, *soon*, 251.

τάχιστα, superl. adv., *very quickly*, 85.

τε, enclitic, *and*; τε...τε (καί, ἠδέ), *both...and*, 50, 165, 191, 203, 208.

τέγος, εος, n., *root*, *chamber*, 333 [cf. *tego*, *tectum*, Eng., *deck*].

τέ-θνηκε, ***τεθνηκώς**, pf. ind. and part. of θνήσκω, 196, 289.

τείρω, v.a., *afflict*, 342 [cf. τρίβω, Lat. *tĕro*, *tĕrĕs*, *tributum*].

***τέκε**, aor. of τίκτω, *bare*, 71.

τέκνον, ου, n., *child*, 64 [see τίκτω].

τελευτάω, v.a., *accomplish*, 293 [τελευτή].

τελευτή, ῆς, f., *end*, 249 [τέλος].

τελέομαι, fut. inf., τελέεσθαι, v. mid., *be accomplished*, 201 [τέλος].

†**Τεμέση**, ης, f., *Temesê*, town probably in Cyprus, with copper mines, 184.

τεός, ή, όν, adj., *thy*, 295.

τέρπω, v.a., *give delight*, 347; mid., *take one's pleasure*, 258, 310, 369, 422, 423.

***τεταρπόμενος**, η, ον, redupl. aor. part. of τέρπομαι.

***τε-τιημένος**, pf. pass. of τίω, *grieved*, 114.

***τε-τύχθαι**, pf. inf. pass. of τεύχω, *is*, 391.

***τευ** = τινός, *some*, 217.

τεύχω, v.a., *make ready*, 277.

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τηλέ-κλυτος, *ον*, adj., *far-famed*, 30.

Τηλέ-μαχος, *ου*, m., *Telemachus*, son of Odysseus and Penelope, 113, 156, 213, 382, 384, 400.

τηλίκος, *η*, *ον*, adj., *of an age thereto*, 297.

τηλόθ(ε), adv., *afar*, 22 [obs. adj., *τηλός*].

τί; interrog., *why?* **τι**, enclitic (from *τις*), *somewhat, in any degree*, 75, 173, 202.

τίθημι, *θήσω*, *ἔθηκα*, *τέθεικα*, v.a., *put, place*, 89, 153, 321; *make*, 116, 223; mid. aor., *θέτο*, *set, put*, 132 [root and stem ΘΕ-, cf. Eng. *do, deed*, Curt., 309].

τίκτω, *τέξω*, *ἔτεκον*, v.a., *bear, bring forth*, 71.

τιμή, *ῆς*, f., *honour*, 117 [*τι-*, Curt., p. 488].

τιμήεις, *εσσα*, *εν*, adj., *valuable*, 312; comparative *-έστερος*, *more honourable*, 394 [*τιμή*].

τίνες; *who?* 172.

τί-πτε;=*τί ποτε*;=*κατὰ τί ποτε*; 225.

τίς; *who?* 170.

τις, enclitic, *any, some*, 166, 215 [*quis*].

τίσις, *ιος*, f., *vengeance*, 40 [*τίω*].

τίω, v.a., *honour*, 432.

τλαίης, opt. of *τλῆναι*.

τλῆναι, v.a., *endure*, 288 [root TLA = *bear*].

τόδε, neut., from *ὅδε*.

τοι, enclitic, *assuredly*, 203.

τοι = *tibi*, 170, 179, 200, 214.

τοί = *who*, 23, 67; *τοὶ δέ*, *while others*, 112; *and they*, 250.

τοι-γάρ, *well then*, 179, 214 (to begin a speech).

τοῖον, adv., *so*, *θάμα τοῖον*, 223 [223; *so mighty*, 257; *so noble*, 343].

τοῖος, *η*, *ον*, adj., *such*, shading its meaning, according to context, e.g., *so strong*.

τοι-ός-δε, *ἥδε*, *ὅνδε*, stronger than *τοῖος*, *such, so excellent*, 371.

τοι-οῦτος, *αὕτη*, *οὗτο*, adj., *such*, 47.

τοκεύς, pl. *-ῆες*, m., *father*, 170 [*τίκτω*, pf. *τέτοκα*].

τοκῆες, nom. pl. of *τοκεύς*, *sires*.

τολυπεύω, aor. **τολύπευσα*, v.a., *wind up, finish*, 238 [*τολύπη* = *a ball of carded wool*].

τόξον, *ου*, n., *bow* [akin to *τίκτω*, *ἔτυχον*; see *τεκ-*, Curt., p. 58].

τό πάροιθεν, adv., *heretofore*, 322.

τόσον, adv., *so greatly*, 62.

τόσος, *η*, *ον*, *so great*, 206.

***τόσσοι**, *αι*, *α*, adj., *so many*, 248 [= *τόσοι*].

τότε, adv., *then*.

τράπεζα, *ης*, f., *table*, 138 [= *τετρά-πεζα*].

τρέπω, *τρέψω*, *ἔτρεψα*, v.a., *turn*.

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τρέφω, v.a., *nurse*, 435.

τρεψάμενος, η, ον, aor. part. of *τρέπομαι*, *betake oneself to*, 422.

τρητός, ή, όν, adj., *bored with holes*, in order the more easily to pass the straps through by which the bed was held up, 440 (see note) [root *τρα*=*pierce*].

Τροίη, ης, f., *Troy*, a town and district on the N.W. coast of Asia-Minor; Paris, son of Priam its king, carried off Helen thither, and so caused the Trojan War, 2, 62, 210.

τρύχω (ῡ), v.a., *consume*, 248; *harass*, 288 [connected with *τρύω*, *τείρω*].

Τρῶες, ων, m., *Trojans*, inhabitants of Troy.

τύμβος, ου, m., *tomb*, 239.

τυτθός, όν, adj., *little*, *young*.

τῷ, d. of ὅ, ἥ, τό, *in which*, 17; *with which*, 100.

τῷ, adv., *in which case.*

Ὑβρίζω, v.n., *wax wanton*, 227 [*ὕβρις*].

ὕβρις, ιος, f., *insolence*, *ὕβριν ἔχειν*, *behave insolently*, 368 [probably connected with *ὑπέρ*, as *superbus* with *super*: Curt., 392].

ὑγρή, ῆς, f., *sea*, 97 [Lat. *umor*, *uvidus*; Curt., 158].

ὕδωρ, ατος, n., *water*, 110 [cf. *udus*, *unda*, Curt., 300, 604].

υἱός, οῦ, m., *son*, 88, 181, 383.

ὑλήεις (ῡ), εσσα, εν, adj., *woody*, 186, 246 [cf. *silva*; Curt., 559].

ὑμεῖς, pl. of *σύ*.

ὑμ-έτερος, η, ον, adj., *your.*

ὑμός, ή, όν, adj., *your*, 375.

ὕπατος, η, ον, adj., *highest*, 45, 81 [= *ὑπέρτατος*, cf. *μέσατος*, *νέατος*].

ὑπ-έμεινε, aor. of *ὑπο-μένω*, 411.

ὑπ-έμνησε(ν), aor. of *ὑπο-μιμνήσκει*, 321.

ὑπέρ, prep. with ACC., *beyond*, 34, 35; with GEN., *over*, 137.

ὑπέρ-βιος, ον, adj., *outrageous*, 368 [*βία* = *violence*].

Ὑπερ-ίων (ῑ), ονος, m., *son of the high*, bye-name of the sun, 8, 24 [patronymic of *ὕπερος*, not derived from *ὑπέρ*, *ἰών*].

ὑπερ-φίαλος, ον, adj., *overbearing*, 134 [connected with *ὑπερ-φυής*].

ὑπερ-φιάλως (ᾰ), adv., *overbearingly*, 227 [*ὑπερφίαλος*].

ὑπερῷ' = *ὑπερῷα*.

ὑπερωιόθεν, adv., *from her upper chamber*, 328.

ὑπερῷον, ου, n., *an upper chamber*, 362, where Penelope and her maidens slept, worked, etc. [*ὑπέρ*].

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ὕπνος, ου, m., *sleep*, 364 [Lat. *somnus, sopor*, Curt., 391].

ὑπό, prep. with (acc., gen. and) DAT., *under*, *beneath*, 96, 186 ; adv. of place, *underneath*, 131.

ὑπο-θήσομαι, fut. of ὑποτίθεμαι, 279.

ὑπο-μένω, v.a., *wait*, 411.

ὑπο-μιμνήσκει, v. impers. (with acc. of person, gen. of thing), *it reminds one of*, 321.

ὑπο-πετάννῡμι, aor., -πετάσσας, v.a., *spread beneath* (tmesis), 131.

***ὑπο-πετάσσᾱς**, part. of ὑπο-πετάννυμι (= ὑπο-πετάσας).

ὑπο-τίθεμαι, v. mid., *counsel*, *suggest* (with dat. of person).

ὑψ-αγόρης, ου, m., *boaster*, 385 [ὕψι, ἀγορεύω].

ὑψ-ηλός, ή, όν, adj., *high*, 126, 330 [ὕψι, cf. ὑπέρ].

Φάρμακον, ου, n., *drug*, 261.

***φάτο** = ἔφατο, from φημί.

φέριστος, η, ον, adj., *most excellent* (ironical), 405 [φέρω].

φέρω, οἴσω, ἤνεγκα, v.a., *bear*, *carry*, 97, 127 ; *bring*, 136, 139, 283, 408 [root BHAR, cf. Lat. *fero*, *fortis*, *fortuna*, Curt. 411].

φεύγω, pf. pass. with active meaning, πεφυγμένος, v.n., *escape*, 18, 64.

φημί, v.a., *say*, 215, 391, mid., 381 [lit. *bring to light*, cf. φάος, φαίνω, *fama*].

Φήμιος, ου, m., *Phemius*, the minstrel who sang among the suitors by compulsion, 154, 337.

***φῇσι** = φῇ, subj. of φημί, 168.

φθινύθω (ῠ), v.a., *consume*, 250.

φθονέω, v.n., *grudge*, 346.

***φιλέεσκε**, iterative of φιλέω, 264, 435.

φιλέω, v.a., *love*, *kindly entreat*, 125.

φιλ-ήρετμος, ον, adj., *lover of the oar*, i.e., *maritime*, 181.

***φιλήσεαι**, fut. mid. (in pass. sense) of φιλέω.

φίλος (ῐ), η, ον, adj., *dear*, 203; *pleasing*, 82 ; in combination with κῆρ and ἦτορ = *my*, 341; *thy*, 60, 310, 316; *his*, 114.

Φόρκυς, ῡνος, m., *Phorkus*, a sea-god and father of Thoôsa, 72.

φορμίζω, v.n., *play on the lyre*, 155 [φόρμιγξ].

φράζομαι, f., φράσσομαι, v. mid., *consider*, 269, 294 ; *devise a plan*, 205.

***φράσσεται** = φράσεται, 205.

φρήν, φρένος, f., *mind*, 294 usually plural, 115, 328.

φρονέω, v.n., *think*, 118 ; *be disposed*, 43, 307 [φρήν].

φύντες. See ἐμ-φύντες, 381 [cf. Lat. *fui*].

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φωνέω, v.a., *speak* [akin to φημί (q.v.), φαίνω].

φώς, φωτός, m., *man*, 324, 355 [*gifted with speech*, cf. φημί].

Χαίρω, v.n., *rejoice*, 311; imper., χαῖρε, *hail*, 123 [Sanskrit, GHAR, cf. χάρις, *gratus*].

χαλεπός, ή, όν, adj., *savage*, *cruel*, 198.

χάλκεος, η, ον, adj., *brazen*, 104 [χαλκός].

χαλκ-ήρης, ες, adj., *bronze-tipped*, 262 [χαλκός, root AR = *fit*].

χαλκός, οῦ, m., *bronze*, *copper*, 99, 184.

χαλκο-χίτων (ῐ), ωνος, adj., *bronze-coated*, i.e., *with bronze coats of mail*, 286.

χᾰρίζομαι, v. dep., *give freely*, 61, 140 [χάρις].

χεῖλος, εος, n., *lip*, 381 [χάω, Lat. *hio*].

χείρ, χειρός, f., *hand*, 146, 153, 254.

§ **χέρνιβ-**, f., *water for the hands*, 136 [χείρ, νίζω].

χεῦαι, inf. aor. of χέω.

χέω, ἔχευα, v.a., *heap up*, 290.

χθών, χθονός, f., *land*, *earth*, 196 [root XAM-, cf. χαμαί, *humus*, Curt., 183].

χιτών, ῶνος, m., *tunic*, 437, 439 [semitic word, cf. *cotton*].

χόλος, ου, m., *anger*, 78, 433 [χολή = *gall*, *fel*, Curt., 200].

χολόω, pf. pass., κεχόλωμαι, v.a., *enrage*, 69 [χόλος].

χράομαι, pf., κέχρημαι, v. dep., *long for*, 13.

χρεῖος, εος, n., *business*, 409.

χρεώ, subst. fem. (monosyll., *necessity*, 225 (see note).

χρή, v. impers. (with acc. of person, gen. of thing), *it is lacking*, 124; *it is fitting*, 296.

χρίομαι, v. mid., *besmear*, 262 [lit. *touch lightly*, Lat. *fricare*].

χρύσειος, η, ον, adj., *golden*, 97, 137 [χρυσός].

χρῡσός, ου, m., *gold*, 165 [root GHAR = *yellow*; χρυτ-για, Peile, p. 134, Curt., 197].

χῶρος, ου, m., *spot*, 426 [connected with root XA-, cf. χωρά].

Ψῡχή, ῆς, f., *life*, 5 [connected with ψύχω = *breathe*, cf. πνεῦμα and πνέω, Lat. *anima*, and root AN-, Peile, p. 142].

Ὢ πόποι, *out and alas*, 32, 253.

ὦ, sign of voc., *O*, 45, 81.

ᾧ, *his*, 240, 308.

ᾧ, from ὅς, ἥ, ὅ, *who*, *which*.

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'Ωγυγίη, ης, f., *Ogygia*, the fabled island of Kalypso, identified by the ancients with Gozzo near Malta.

ὧδε, adv., *thus, as thou seest*, 181, 236 [ὅ-δε].

***ὠδύσαο** (ῠ), aor. mid., second singular of ὀδύσσομαι, 62.

ᾦξεν, aor. of οἴγω, 436.

ὠκύ-μορος, ον, adj., *soon to die* [ὠκύς, μόρος].

ὤλετο, aor. mid. of ὄλλῡμι.

ὥς, adv., *thus*, 6, 42, 166 [= τώς].

ὡς, conj., *as*, 35, 200; *that*, 87 [ὅς].

ὡς, adv. = *utinam*, 47, 217 [ὅς].

ὥς τε, adv., *to such an extent*, 227; *like as*, 308.

ᾤχετο, impf. of οἴχομαι, 260.

ὤψ, ὠπός, f. *face*, 411 [root ὀπ-, cf. ὄμμα].

'Ωψ, 'Ωπος, m., son of Peisenor, father of Eurykleia, 429.

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